

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Mr. Henry Richard, M.P., and his Constituents	1169
Mr. Richard Among His Constituents		1169
Interchange of Pulpits		1170
Ecclesiastical Notes		1170
The Disestablishment Movement		1171
Mr. Dale on the Bishop of Ripon's Speech		1172
Sir Trevor Lawrence and the Nonconformists of Mid Surrey		1173
The Clergy and the Burials Bill		1173
Church and State on the Continent		1174
Religious and Denominational News		1174
CORRESPONDENCE:		
The Liquor Traffic, and How to Deal with It		1175
The Royston Meeting		1175
The Funeral of the Late Rev. Dr. Brook		1175
Mr. Henry Richard, M.P., and his Constituents		1176
LEADING ARTICLES:		
Summary		1181
The Iron Duke		1181
New Guinea		1182
Destruction of the East Finchley Congregational Church by Fire		1182
LITERATURE:		
"Jonas Fisher"		1183
Lucretius and the Atomic Theory		1184
Christmas Books		1184
Brief Notices		1185
Foreign Miscellany		1185
Epitome of News		1185
OBITUARY:		
Death of Mr. John Peele Clapham		1185
Mr. Chamerovzow		1186
Miscellaneous		1186
Gleanings		1186
Births, Marriages, and Deaths		1187

Ecclesiastical Affairs.

MR. RICHARD AMONG HIS CONSTITUENTS.

THE honourable member for Merthyr Tydvil and the adjacent towns has been visiting his electoral friends. He represents his case as rather a hard one, forasmuch as, while most members of Parliament give an account of their stewardship at a single annual meeting of their constituents, he is compelled to address not less than four, and sometimes even half-a-dozen, different meetings of electors, separated by but a small intervening distance, but each entitled to his special attention. He is, of course, fully reported at each place by the local press, and is thereby prevented from passing over the same ground on each occasion. What, however, is an onerous task for himself becomes, on that very account, a fruitful result for the public. He is thereby, we will not say compelled, but induced, to group his thoughts under several distinct headings. The consequence is that he treats the subject-matter which comes under his notice more definitely, and we may add with more fulness, than most other members of Parliament. One reads his speeches on such occasions with an expectation of gaining more instruction from them than is usually conveyed in extra-Parliamentary effusions. Nor is one disappointed. The hon. member cannot but be aware of the responsibility devolving upon him. He is not merely the Liberal member for Merthyr, but *par excellence* for Wales. He is the representative, not only of Welsh, but of English, Nonconformity. A trust has been committed to his keeping, the magnitude of which no man more accurately estimates than himself. His relations to politico-ecclesiastical Liberalism are national rather than local. Circumstances, to say nothing of personal qualifications, have placed him at the head of the forces battling for religious equality, and a more trusted leader they have never found.

Mr. Richard addressed the electors at Aberdare last week almost exclusively upon politico-ecclesiastical topics. He submitted to them a comprehensive sketch of the matters which await the consideration of the House of Commons. We propose, in the few observations which are appended, to follow his lead. We must refer our readers to our report of his speech for the detailed comments which he made upon the questions he thought it well to

treat upon. Differing nothing from him in the views which he expressed, we should like, nevertheless, to say a word or two of our own on each of the questions which he brought under the notice of his constituents.

There was what is called "The Burials Question." It seems likely to come up for discussion in the House of Commons next session under new conditions. It is said that the Government intend to make some proposals with a view to its settlement. Be it so. The Government will perhaps be able to give legislative effect to what it proposes. Probably, there are few who anticipate from a Conservative Ministry a measure conceding what justice requires in reference to this matter. Whether parishioners who stand outside of the pale of the Established Church will be permitted as a favour to bury their dead in parochial churchyards in silence; or whether a form of service other than that of the Church of England will be provided for them by Act of Parliament; or whether parishes will be permitted by law to purchase cemeteries for the use of Nonconformists—the moral effect of the change will be almost as valuable as if the whole claim of Dissenters should be admitted. The matter is one the immediate disposal of which is of importance only in the bearing it will have upon a question infinitely more important than itself. It involves, in fact, the interests of clericalism, as antagonistic to the rights of the laity. Looked at apart from the major question of a Church establishment, it is simply, on the one hand, an assertion of the supremacy of the clerical status in every parish, and, on the other, a contention for the full enjoyment of those rights by parishioners which such a supremacy contravenes. Of course, the exclusive pretensions of the State-Church clergy may be overruled, just as Church-rates were overruled, without upsetting the Establishment. But there can be no doubt that Mr. Osborne Morgan's bill, for instance, would go far to destroy the *visible* supremacy of every clergyman in his own parish. And this, in point of fact, is the main question contested. It evokes clerical opposition everywhere, no matter what may be the distinctive theological schools with which a clergyman may be associated. It is one of the outward bulwarks of exclusiveness in the hands of the sacerdotal party, which in reality embraces most men in holy orders. This is a flag which cannot be surrendered without confession of defeat. We have no anticipation, therefore, that the Government will accede to the demands of justice on this question, and we are quite convinced that no proposals falling short of those demands, even if they should be embodied in law, would constitute more than a temporary settlement of the question.

The next subject dealt with by Mr. Richard was that of elementary education. He pointed out the signs which indicate a strong probability of that question being again submitted to Parliament during the approaching session. Statesmen, seeing the vast expense necessary to uphold our present educational machinery, are naturally impatient of the failure which it may sustain from the disinclination of parents to avail themselves of it. They are, therefore, anxious to enforce compulsory attendance upon scholars in every part of the kingdom, and the difficulty occurs how compulsory attendance is to be reconciled with denominational manage-

ment. We are all of us aware of what has been proposed by the National School Society. We can all of us forecast the kind of treatment which would be given by the House of Commons to any measure allowing to ratepayers the allocation of their rates. But it is impossible to divine with any degree of reasonable probability what a Conservative Government will deem itself strong enough to propose in any new attempt to legislate upon the subject. We believe with Mr. Richard, that there is but one solution of the problem, and that whatever may be the temporary retrogression of the Legislature in regard to this matter, its final adjustment must be upon those lines of distinction which will relegate religious teaching to voluntary effort, and secular teaching to civil authority.

The question of disestablishment was judiciously touched upon by Mr. Richard in his address to the electors of Aberdare, and, together with it, some speculation was indulged as to the likelihood of Mr. Gladstone's return to the leadership of the Liberal party. Possibly, Mr. Gladstone's pre-eminent ability as a statesman may have disposed many to think of him as an almost indispensable instrument for giving legislative effect to the principle of disestablishment and disendowment in Great Britain. Our own conviction is that the ultimate settlement of the question by legislation will not need to wait long for any political leader—even for the best—and we are not even quite sure that very delicate and subtle manipulation of details will prove most satisfactory at last. But, be this as it may, we quite coincide with the belief of the member for Merthyr that the question is rapidly advancing with irresistible force. In the main it is settling itself. Public opinion, which in this case must be distinguished from clerical opinion, has all but disposed of the principle all over Europe. The question, like many others, must bide its time. Nobody can tell at what precise season it will assert its demands. All that we can do at present is to scatter far and wide the seed of true instruction in regard to it, that when the time is ripe for its settlement, whatever is done may be done consistently with the dictates of reason, justice and Christian charity.

INTERCHANGE OF PULPITS.

THE correspondence on the above subject which we printed last week, has received some important additions during the last few days, and has been the subject of hostile comment in several papers. We regret to notice in them all an attempt to throw dust in the eyes of the public by stirring up afresh a merely personal controversy with which the present question has nothing whatever to do. Dr. Parker's opinion about the Beecher-Tilton squabble is his own affair. But his futile negotiations to effect a closer fraternisation between the Episcopalian clergy and Nonconformist ministers have raised a question of much wider significance and almost infinitely greater importance. This question is not raised for the first time now. When the late Mr. Binney was in Australia, a memorial signed by a large number of representative Episcopalians was presented to the Bishop of Victoria begging that so celebrated a preacher might be heard in the cathedral. If we remember rightly, the personal feeling of the bishop himself leaned towards the consent dictated at once by brotherly love and by true catholicity. But he was obliged to explain that the concession would involve much more than a tribute of respect to Mr. Binney. And until

those wider issues were settled by competent authority he felt compelled to refuse his consent.

The same question is before us again now. We demand to know precisely on what grounds it is regarded as a monstrous thing that Conformists and Nonconformists should appear in each others' pulpits. To tell us with the *Daily Telegraph* that it is illegal, is to say very little. For if public opinion approved, it would be comparatively easy to alter the law. Besides, the opinion that it is illegal seems to rest on a very slight and insufficient basis. The opinion of two eminent lawyers on a case submitted to them by the Bishop of London and Mr. Fremantle is no doubt well worthy of consideration. But the more it is considered the more puzzling does it appear in its bearings, and the more startling in its consequences. For, as the letter of "Anglicanus," in the *Times*, reminds us, the opinion referred to would equally condemn every clergyman who "takes part in any meeting of Nonconformists, wherever held for a religious purpose, as, for example, the recent Revivalist meetings of Messrs. Moody and Sankey." Nay, the opinion would seem to go further, and actually to forbid to every clergyman, even in his own family, the use of prayers and devotions not prescribed in the Prayer-book. Now, if this is the law, all we can say is let it be either enforced or repealed. And perhaps the best way of repealing it would be to enforce it consistently. But then, on the other hand, we are met by the startling fact that in Westminster Abbey, at the very fountain of law, as it were, a layman and a Presbyterian minister have been allowed to deliver discourses. We never heard of any dire results that ensued. The foundations of the building were not destroyed, its sanctity appears to be unimpaired, and, so far as we are aware, not one bishop trembled upon his throne. The law of the case, therefore, does not appear to be by any means so certain as to induce us to close the question on this ground. But the *Daily Telegraph*, in search of profounder reasons, undertakes to dive "below the surface platitudes about unity in diversity, Christian fellowship, and so forth." It then proceeds to consider a three-horned dilemma—if we may be allowed this phrase—by which a preacher standing in the pulpit of a religious society other than his own must necessarily be impaled. He must either preach the doctrines of his own sect, which would be very rude; or he must preach the doctrines of the people before him, which would be hypocritical; or he must do neither the one or the other, which would be uninteresting. It is here quietly assumed that there is no common ground either of Christian doctrine or of spiritual life; an assumption notoriously and absurdly contrary to fact. Baptists, Methodists, and Independents have differences among themselves quite as great as any that separate them from the Anglican Church; yet the preachers of these denominations interchange freely with one another, and can always find something interesting to talk about without obtruding their mutual differences. Nay, there are not wanting cases in which Unitarians have exchanged pulpits with members of more orthodox denominations. But the argument of the *Daily Telegraph* appears still more pointless when we remember that, so far as theological doctrine is concerned, apart from points of ecclesiastical order, there is hardly a sect in Christendom which has not its representatives already in pulpits of the Anglican Church. John Wesley was not the last clergyman holding Methodist opinions. There are sacerdotalists whose teaching differs little if at all from that of Romanists. And there are rationalists of all hues, from moderate Unitarianism to downright anti-supernaturalism. Now, if the representatives of these various views are already to be found in Anglican pulpits, why should there be such great alarm at the idea of an occasional interchange between them and their spiritual brethren outside? The teaching of the Church from its pulpits would not be one whit more motley than it is already, and perhaps some present causes of bitterness might be removed.

But, of course, we have omitted here the real denominational difference which bars Anglican pulpits against outsiders. Or, rather, there are two bolts; and the denominational difference is only one, perhaps not even the stronger of the two. When we compared the Methodists, the Romanists, and the Rationalists inside the Church with their brethren outside, we neglected to observe that the former are "in orders," while at any rate two sections of the latter are not. How important this difference is may be gathered from the fact that a Romish priest does not need re-ordination in order to become an Anglican clergy-

man. Now what is meant by "orders"? We are aware that it involves imposition of hands by a bishop. But as to the exact gifts and graces conveyed by the ceremony, and therefore as to the precise difference it makes between one man and another, there are at least as many opinions as there are sects in the Church. It comes, therefore, to this, that a mere external observance about the significance of which the Church itself is not agreed, is allowed to outweigh in importance all common faith, all spiritual sympathy, and all catholicity of heart.

There is, however, yet another bolt on the pulpits of the Established Church. The *Guardian* hits the right nail on the head when it says: "The fact is that the whole question of the position of the Church as a National Church and of the aspect in which schism from her fold is to be regarded is raised on this apparently narrow issue." Or, as the *Daily Telegraph* puts it, "There is no plea which can uphold the Establishment for a moment after interchange of preachers has once been accepted as a recognised element of Church machinery." This is very true. We only wonder that supporters of the Establishment should care to write so strong a condemnation of their favourite institution. It comes to this, that the interests of the National Church are bound up with the survival of bigotry, exclusiveness, and the very worst form of sectarianism. Such defenders are like children maintaining a sand castle against the tide. A single inrush of water would swamp their tiny labours, and therefore they jealously guard each cranny, enjoying their sport none the less because they know that in an hour's time their little fortress will be demolished by the levelling tide.

ECCLESIASTICAL NOTES.

We are glad—perhaps we ought to say we are thankful—to find that there is a reserve army of Protestants in the Established Church. The Church Association is the army. We had heard of the body before, but had almost forgotten equally its nature and its objects. It has now, however, held its annual meeting at Liverpool, and those connected with the Association seem to attach some significance to the results, for the report of the proceedings occupies several columns in the *Record of Monday*. "The world," says Philip van Artevelde, "knows little of its greatest men." It has known too little of the reserve army of State Church Protestants. Mr. T. R. Andrews was in the chair, Bishop Alford was present, also a few clergymen, and many ladies. It is important to know what such a body intends to do. Well, we are informed that they "are not going to allow the Public Worship Regulation Bill to remain a dead letter." It was recognised that something like the sickness of hope deferred existed in regard to this matter, but the meeting was assured that the association was waiting with its "guns loaded." Thankful as we were to read of the existence, or the continued existence of this body, we are more than thankful to know that its guns are loaded. We have to do nothing now but to wait and see the guns fired, and what—if anything—they bring down.

Now this was an Evangelical meeting to sustain the Established Church. No disturbance took place at it; no Protestant Dissenters attended to make "Kentish fire," to drown the voices of the speakers with "Rule Britannia," or to fling rotten eggs at Mr. Andrews or Bishop Alford. On the next night, however, there was held in Liverpool a meeting to hear a lecture from the Rev. W. Binns, of Birkenhead, in favour of Disestablishment, at which some, if not the same Evangelical Churchmen of Liverpool put in an appearance with the intent of driving the speakers from the platform. A brief account of the proceedings is given in another column, amongst the meetings held during the last week by the Liberation Society. Here the Evangelicals supplied Kentish fire, "Rule Britannia," rotten eggs, and all the weapons of their spiritual warfare in defence of their temporalities. The Liverpool journals gave admirable reports of the proceedings next day: do our opponents imagine that those reports helped their cause?

But the Disestablishment party is not the only party who are pelted with rotten eggs. It is a favourite pastime of each division of the Establishment—High Church, Low Church, Broad Church. The *Church Review* of last week throws its rotten egg at Dean Stanley in the following fashion:—

To the question of the earnest inquirer, why should I be a Churchman? the only answer of Broadism is, you needn't be a Churchman at all. Dean Stanley is the ecclesiastical Toots, who goes up and down the country, now to the Baptists, now to the Independents, and now to the Presbyterians, with this everlasting message, "It's of no consequence whatever."

And then we are informed that Dean Stanley at

Cheetham or at Bedford is only a "chartered libertine."

Here is another rotten egg thrown by the *Church Times* at the Archbishop of Canterbury:—

The Archbishop of Canterbury's conduct has once more occasioned scandal. At a recent saint's day celebration at St. Gabriel's, Newington, a church built by Mr. MacLagan during his incumbency, the usual pious custom of singing a hymn after the consecration was observed, all the congregation being upon their knees, of course. Directly the hymn commenced, the Primate rose, stood up by himself, and remained standing while it was sung, and shortly after left the church. Technically, there may exist no right to introduce a hymn at that particular part of the service; but, at least, it has the same authority as the practice of introducing a hymn before the Nicene creed. We have never yet heard of Dr. Tait complaining of this, or Dr. Jackson interfering, as he has in the present case, by ordering the discontinuance of the people thus worshipping Christ in His own ordinance. However, the worship of the Saviour will not be stayed, even with the assistance of an ill-bred Erastian.

This is a missile of the same order from a correspondent of the *John Bull*:—

I have instinctively a very great love and respect for the episcopal office, but I cannot help seeing that our bishops at present are altogether on a wrong tack. They have no more knowledge of the real state of affairs than if their representative sees were in the moon, and the only mode of communication between their clergy and themselves were through the medium of Lord Rosse's telescope.

These are from High-Church and Ritualistic sources, but the Evangelicals can throw at their brethren almost as well as at Liberationists. This is mild, but we have picked up plenty of a stronger character, which we will exhibit another day. Here the Vicar of St. Margaret's is the victim, and the *Rock* the assailant:—

For if a notorious law-breaker like Mr. Berdmore Compton is to be raised to a lucrative and influential post, we cannot for the life of us see how Dr. Jackson can quarrel with Mr. Minton, or any other clergyman, for doing what is right in his own eyes. Let him preach where or what he will, we defy him to do worse than the bishop's nominee. We are quite sure that five-and-thirty years ago, Mr. Minton's "conscience" would have kept him out of Nonconformist chapels; but while any so-called Churchman is free to preach Popery or infidelity in the pulpits of the Establishment, it does seem hard to quarrel with Mr. Minton for preaching what we presume is neither the one nor the other in the pulpits of Dissent. In short, unless the Church of England be kept true to the lines of the Reformation, the whole edifice will come down with a run.

We have quoted this for the sake of the last sentence, which is one of the most pronounced we have read in our Evangelical contemporary.

Church patronage and the wrongs of curates are two standing subjects for Church journals, but they are sometimes dealt with in other than Church journals. We gave, lately, some information about the Archbishop of Canterbury's patronage, and we now find a communication in the *Northern Weekly Express* on the Bishop of Durham's patronage, the exercise of which seems to be painfully felt by some clergy of his own diocese. Premising that Bishop Baring is an Evangelical, we quote the following. Being evidently wronged from a man smarting under the sense of grievous wrong and no one need be surprised at the character of some of the language:—

For human nature is human nature, and it must inevitably come to this, that no clergyman of any self-respect will consent to work under a bishop who, time after time, so insultingly ignores the claims of himself and his fellow-labourers for preferment. To show that I am not using the language of exaggeration, let me refer to the case of Sunderland. Shortly after Bishop Baring's appointment the rectory of Bishopwearmouth became vacant, and a clergyman from Birmingham was presented with one of the richest livings in the diocese. Since then observe the number of alien clergymen introduced into the borough of Sunderland. St. Peter's has been filled first by a clergyman from Ipswich, and in the second place by one from London; Sunderland parish by one from Hull; St. John's by another clergyman from Hull. A gentleman from near Malton, in Yorkshire, is now made vicar of St. Mark's, and to crown all, the living of Christ Church—the Belgravia of Sunderland—is offered to Mr. Scott, Moncrieff, who has been acting as minister of a congregation in Edinburgh. This congregation calls itself a church, but it has as much right to the title, in the Anglican sense of the term, as the institution of the Irvingites in Gordon-square. Thus in a comparatively short time we have seven clergymen from other dioceses introduced into the borough of Sunderland. During this time one solitary curate, previously working in the diocese, has been promoted, but he owes his preferment to the patronage of the vicar of Monkwearmouth! But is Sunderland a solitary case? A few years ago Bishop Auckland had as a vicar Mr. Wilkinson, a gentleman of good family and great influence in the country, of high attainments and rare personal piety. He was speedily ousted from the living by Bishop Baring on the barest possible suspicion of High-Church tendencies. He is now a tower of strength to the Church in London, and on the high road to a bishopric. His successor was soon appointed, according to Bishop Baring's eccentric rule, in the person of a clergyman from Yorkshire, to be followed in a short time by another from the county of Kent, and the important neighbouring living of Shildon has been two or three times filled in the same abnormal fashion. The wealthy living of Whitburn—the time-honoured reward of lengthened services in the Church—was given to a youth from the diocese of Gloucester, because he happened to be the son of one of Bishop Baring's former

churchwardens! And the similar living of Woodhorn another clergyman from the same diocese is the fortunate recipient of. A Church Missionary Society's agent from Cambridge was made vicar of West Hartlepool, to be quickly promoted to the most responsible position of a vicar of Newcastle-on-Tyne. A Church missionary from China is made vicar of Shieldfield, while the vicar from Cumberland is presented with the living of Willington-on-Tyne; a clergyman from Carlisle is made Canon Tristram's successor at Great-ham, while another alien interloper enjoys, after very short service in the diocese, the valuable sinecure of Sherburn Hospital. But what need is there to lengthen my letter by continuing the list? I will content myself with asking, in argument, on what principle, or want of principle, are these appointments made? Is it by the toss of a copper, or by the inspection of tea-leaves in a slop-basin? Or is it, as some would suggest, that the diocese of Durham is made the dustbin for the leavings of the Simeon trustees? For, be it noted, not one of the clergymen thus preferred to the resident curates or incumbents can lay claim to any rank as a scholar or a scientific theologian.

This is a pretty little tale, which, if told of other than a bishop, would be considered scandalous.

In our columns this week is reported some further information with respect to the proceedings of the clergy on the burials question. There is nothing particularly new in them, excepting an extraordinary agreement in opinion, but, when the claims of Dissenters are concerned, Churchmen contrive to unite as one man in opposition—the only sort of question upon which they can unite. We also give, in our ecclesiastical news, a recent instance of the practical working of the present law at Helston. By-the-bye, we are glad to see the *Watchman* of last week giving a vigorous support to the demand for religious equality upon this question.

We had hoped to find room in our present number for a report of two lectures which the Rev. Charles Williams, of Accrington, has recently delivered upon America. Mr. Williams has recently returned from a long visit, and his impressions of what he saw—as the impressions, not merely of an acute and practical observer, but of one of the oldest and most esteemed advocates of religious equality—are of great interest. We hope to be able to find room for a report in our next number.

THE DISESTABLISHMENT MOVEMENT.

UPROARIOUS MEETING AT LIVERPOOL.

Last Thursday night the Rev. W. Binns (of Birkenhead) lectured at the Concert Hall, Lord Nelson-street, Liverpool, on "The Comprehension Theory of a National Church." At first the attendance was not very large, but it increased. Mr. T. Snape took the chair, and spoke with moderation but effect on various aspects of the State-Church question. Mr. Binns then proceeded with his lecture, when it soon became evident that there was an organised opposition who were determined to prevent Mr. Binns from having a fair hearing. After some uproar a rotten egg was thrown from the gallery and struck the table near the chairman, who thereupon intimated that precautionary measures had been taken, and that if any more eggs were thrown those who threw them would find themselves in a troublesome position. If the Church could not be defended except by means of rotten eggs it must be in a very poor state. In discussing the "practical breakdown," Mr. Binns was again repeatedly interrupted with Kentish fire, hooting, and occasional singing of the "Rule Britannia" chorus. When he had concluded the Rev. J. A. Davies moved, and Mr. Knight, secretary to the Boiler-makers' Association, seconded, a vote of thanks to the lecturer. Much confusion again arose upon an attempt being made by a person in the body of the hall to address the meeting in reply to Mr. Binns, and eventually the chairman consented to allow one person to speak for ten minutes. After this intimation the Rev. Dr. Potter, of Sheffield, accompanied by the Rev. W. Preston, of Runcorn, went upon the platform, and amidst mingled cheers and groans proceeded to answer some of the arguments and statements made by Mr. Binns. Referring to the claim of Mr. Binns to be considered a member of the Church of England, he said, "Let him come to my church next Sunday and claim communion, and I will refuse it, and let him say what he will do to me." The challenge was received with cheers and laughter. Before Dr. Potter had finished his reply twenty minutes had elapsed, and cries of "Time" had repeatedly been called, and after some wrangling as to his being allowed to continue, the chairman ruled that he must desist, and Dr. Potter therefore sat down. During the latter part of his observations another egg was thrown upon the platform, diffusing a stench which was intolerable, and a number of persons on the platform left it. Another missile of a similarly offensive character soon afterwards repeated the former scenes of disorder, and an effort was made to detect the offender. Mr. William Simpson, upon the subsidence of the confusion, supported the vote of thanks to Mr. Binns, and intimated his intention to reply to the lecture. When the vote was put to the meeting there was a numerous minority against it, and Mr. Binns having spoken in acknowledgment, the proceedings were concluded with a vote of thanks to the chairman.

MR. FISHER IN YORKSHIRE.

Mr. Fisher has attended several meetings in Yorkshire during the past week, beginning at SHEFFIELD.—On Monday night, he lectured in the Burngreave Hall on "The Union of Church and State injurious to both." Mr. C. Castle presided. Having remarked that the Liberation Society said they would willingly allow the Church to keep all the property which had been bequeathed to it by private individuals as soon as they proved that this was the case—(cheers)—a person exclaimed: "Mr. Loxton does not say so." (Laughter.) He was speaking of the Liberation Society as a whole, and not of individuals. Mr. Fisher also wished not to be held responsible for the opinions of other persons. He gave in his lecture some striking illustrations of the working of the Establishment, which were received with great zest. Mr. W. Barrow then proceeded to ask certain questions, and Mr. Reed, the Church Defence Society's agent, rose to reply. He was allowed to speak for twenty minutes. Mr. Fisher then answered him. A resolution in favour of disestablishment was eventually put and passed by a large majority.

CHESTERFIELD.—On Tuesday, Nov. 16, Mr. Fisher lectured in the Market Hall, his subject being, "Disestablishment a Blessing to the Church and the Nation." Notwithstanding a very wet night the spacious room was quite full. John Higginbottom, Esq., occupied the chair. After the lecture, which was received with great enthusiasm, Mr. Reed put in an appearance, and was patiently heard for nearly half-an-hour. Mr. Fisher replied, and a resolution pledging the meeting to disestablishment in the interest of both Church and State, was passed by an overwhelming majority. After Mr. Fisher had been thanked for his lecture, it was proposed to thank Mr. Reed, seeing that he had afforded a splendid opportunity to the lecturer for bringing out the strong points of his case. Mr. Fisher pointed out that for the same reason a similar resolution had been passed at Ma'd'n, and that it had been so reported in the *National Church* as to convey the impression that the meeting approved of Mr. Reed's views. To avoid mistake it was proposed to thank Mr. Reed for service he had rendered to the Liberation Society. This was carried without a dissentient, and Mr. Reed, in acknowledging it, said, amidst derisive cheers, "that it reflected no credit on the discernment of the meeting."

ATTERCLIFF.—On Wednesday, the 17th inst., Mr. Fisher lectured in the Zion schoolroom to a good audience. The Rev. J. Calvert presided. Mr. Fisher, who was received with loud cheers, addressed himself at some length to the Ritualistic question, upon which he was listened to with deep interest. A resolution condemnatory of Ritualism and approving of disestablishment as the only remedy for it was moved by Mr. Sykes, who spoke very strongly upon the subject, especially against the Book of Common Prayer, upon which the chairman expressed the hope that speakers would be charitable. Mr. Reed again made his appearance, and endeavoured to make some capital out of the language that had been used, but without effect. After Mr. Fisher's reply, the resolution was carried with only two dissentients. The *Sheffield Independent* gives a good summary of the lecture, which we also should be glad to do if we had space.

UPPERTHORPE.—On Thursday there was a rather noisy meeting here. Mr. F. Wood presided. At the close Mr. Barnes moved a resolution in favour of disestablishment, which was seconded by Mr. P. P. Rawson, when Mr. Reed again rose to reply. The audience received this gentleman in very good humour, and "played" with him as he went along in the following manner:—

He was bound to say, from all he had heard, this question of disestablishment was one of social position. (Uproar.) As to marriages and the presence of the registrar not being necessary in the Church, the reason was obvious, because whereas the parson could be found it was difficult to define the term a "Dissenting minister," who need not even be a householder, and might hold some of the most strange doctrines under the sun. (Laughter, and cries of "Sit thee down.") He then objected to Mr. Fisher's remark about "Mrs. Grundy" influencing the attendance at church, but said he was willing to accept the term prestige; because in the minds of the poor there was the recollection of a struggling, toiling clergy doing battle with Antichrist. He thought the cry about Popery was a bugbear, as most Englishmen had an innate horror of Popery. Whilst trying to refute an argument by Mr. Fisher as to the increase of Ritualism, Mr. Reed grew excited, and pointed to Dissenters sometimes seceding, and setting up "another chapel on the other side of the road." He was met with cries of "religious freedom," whereupon he retorted, amidst much hissing, "I do not believe in freedom in religious matters; I believe in the Bible, and certain teachings laid down; but I do not think a man is at liberty to follow the devices of his own sweet will." (Shouts of laughter, and hooting.) He concluded by saying he would give the opinion of a Dissenting minister on the advantages of the Established Church. (Cries of "What's his name?") It was the Rev. Mr. Christison, who was an Independent minister at Orrell, near Wigan. ("Who was, but what is he now?") He was now a minister of a Dissenting congregation in the United States. (A Voice: "They haven't Dissenters there!") This interruption caused loud and prolonged laughter and cheers.)

The reply of Mr. Fisher was received with great applause, and the resolution was carried by a majority of two-thirds of the meeting.

PARKGATE, SHEFFIELD.—On Friday a crowded meeting was held here on the occasion of Mr. Fisher's lecture. Mr. H. J. Wilson took the chair.

Mr. Fisher lectured with great effect. A resolution in harmony with the lecture was proposed, when the Rev. J. Allen, curate of Rawmarsh, urged the meeting to consider the good works of the Church in the direction of attending the sick and dying. Mr. Reed also spoke, and Mr. Fisher having replied, the resolution was carried with only one or two dissentients.

MR. GORDON'S MEETINGS.

KIRKBY STEPHEN, WESTMORELAND.—On Monday evening last Mr. Gordon lectured in the Temperance Hall, Kirkby Stephen, to a large and very hearty audience, the Rev. Dr. Bowman, Independent minister, presiding. There was a capital spirit throughout, and loud calls for another lecture. Many Churchmen present, but no controversy. Hearty votes of thanks.

BURY, LANCASHIRE.—Tuesday's engagement having suddenly broken down, Mr. Gordon retreated home, but, on Wednesday night, he was present at the Athenæum, Bury, in review of, and reply to, recent lectures from the other side. Antagonistic elements had been expected, and were in attendance, but the terribly wet weather had doubtless damped their ardour. A friend of the cause, Mr. Duckworth, had been engaged in a very able correspondence in the papers since Mr. Gordon's previous visit, and this matter came up rather smartly. There was evidently a preconcerted action of innumerable questions, but careful manipulation brought the meeting to a fairly peaceable conclusion. Mr. Head-Commissioner Peers efficiently occupied the chair.

NAYLOR STREET LIBERAL CLUB, MANCHESTER.—On Thursday evening, Mr. Gordon lectured in the Naylor street Liberal Club, Manchester, Mr. Stanway Jackson presiding. Full place, and capital hearing, with some controversy, and hearty votes of thanks. One of a series of lectures by different speakers on advanced topics.

OAKENGATES, SALOP.—UNEXAMPLED PROLONGATION OF MEETING.—On Friday evening, Mr. Gordon was down to reply to Dr. Potter's recent reply to him at Oakengates, Salop, and, unquestionably, the largest meeting that was ever held, under such circumstances, took place that night. There had been a great mustering of forces on the Church side to support Dr. Potter, who was to be present, and, long before the hour of commencement, the hall was crowded to suffocation, down stairs and up, with an audience, good natured enough, but all on fire. Mr. William Smith, of Wellington, presided, and, along with Mr. Gordon, announced the freest and fullest discussion—(loud cheers)—and Mr. Gordon further promised not to occupy nearly a couple of hours, on the other side, but say all he had to say in one. Capital hearing, and heartiest possible responses. Then Dr. Potter, and—will our readers believe—alternate speeches then went on, after ten o'clock, through the midnight, after one, and two o'clock, till past three in the morning, when Dr. Potter said he was obliged to leave to catch a train. Refreshments had just been served, however, on the platform, and the doctor looked as if his demand to "debate all night" had been taken too literally, whilst Mr. Gordon said he rejoiced that they were just beginning to touch the real question, and hoped that about midday they would have got pretty well into the heart of the subject. The scene altogether is indescribable. Of course, some portion of the audience had retired, though scarcely anybody till one o'clock, or after, and a large proportion remained till the close—including many ladies. In fact, another audience, consisting of pitmen coming off the night-shift, were beginning to fill the hall again. There were some critical moments, in consequence of the Doctor's violent demeanour; but the general behaviour was remarkable, and at the close, amidst renewed cheering, again renewed for Mr. Gordon, the following resolution was carried almost unanimously:—"That this meeting, after a patient hearing of Mr. Gordon and Mr. Potter, in discussion, for the space of near eight hours, desires distinctly and emphatically to pronounce in favour of disestablishment or disendowment of the so-called National Church."

TIDESWELL, DERBYSHIRE.—On Saturday evening, Mr. Gordon lectured in the Bagshawe Hall, Tideswell, Derbyshire, whither it had taken him all day to get, by rail and road, from Salop, and a warm time of it he had there. It was the first meeting of the kind in the town, and the vicar, doctor, and such persons, with batches of a less respectable sort, socially speaking, were there in strong force, and evidently charged with great anger, and very soon expressed it. Mr. Gordon got through, however, in a sort, and the vicar began, aided by the doctor, and the result of their persistent irregularities was such a sustained row that the gas had to be lowered, and the meeting declared at an end. It was very sad, but there was no help for it, and friends are only grieved that their constitutional efforts should be met thus. Messrs. Rawson and Moscroft accompanied the lecturer, and rendered good support. Mr. Flint presided.

LECTURES IN NORTHUMBERLAND.

NORTH SHIELDS.—On Wednesday last a lecture was delivered at the Albion Assembly Rooms by the Rev. James Browne, B.A., of Bradford. The chair was taken by Alderman Joseph Green, who was supported on the platform by the Revs. J. Hallum, W. Weldon, H. Vian-Williams, J. Coultas, John Atkinson (Hartlepool), Messrs. J. R. Proctor, W. H. Stephens, J. Ogilvie, R. Forth, Councillor

Graham, Councillor J. Spence, H. B. S. Thompson (Newcastle), local sec. of the society, and others. There was a large attendance, and Mr. Browne delivered an admirable lecture, which called forth repeated applause. Mr. Robert Forth followed in a vigorous speech. The Rev. John Atkinson also spoke, and a disestablishment resolution was carried with only four dissentients.

MORPETH.—On the following evening Mr. Browne lectured on "Parliamentary Churches" at Morpeth, the Rev. David Young in the chair. At the close Mr. Ferguson and Councillor Hudson spoke, and the usual resolution was carried.

OTHER MEETINGS.

We have received reports of several other meetings which we cannot report. Amongst them were one held at the Birkbeck Schools, Cambridge-heath, last Tuesday, by Mr. Herbert Wigg, Mr. John Cook in the chair; a meeting at Winterbourne, attended by the Rev. W. W. Jubb; and several lectures by the Rev. Thomas Brooks.

GREAT MEETING AT MANCHESTER.

A crowded meeting, the fourth of the series of large town demonstrations promoted by the Liberation Society, was held in the Manchester Free Trade Hall last night, at which addresses were delivered by Mr. R. W. Dale and the Rev. J. Guinness Rogers. At the close of the addresses the Rev. A. Maclaren moved the following resolution:—"That the legislative recognition of the principle of religious equality is imperatively demanded on behalf of the highest interests of the nation. This meeting, therefore, calls upon the Liberal party to give immediate and earnest attention to the measures needful to secure the complete enfranchisement of the Church and the equitable application of its endowments." Mr. Henry Lee seconded the resolution. It was carried amid loud cheers, with a few dissentients. The chairman, Mr. Hugh Mason, in putting the resolution, said nothing would delight the Liberation Society more than that the speeches delivered by Mr. Dale and Mr. Rogers should be attempted to be answered, and they would be glad to meet any foe provided he was a bishop.

MR. DALE ON THE BISHOP OF RIPON'S SPEECH.

In our last number we gave a short outline of the public meeting at Leeds, which was addressed by the Rev. J. G. Rogers, B.A., and Mr. R. W. Dale, M.A., as a deputation from the Liberation Society. A considerable portion of Mr. Dale's speech was devoted to a racy and incisive criticism of Dr. Bickersteth's address at Wakefield, in which the bishop contended "that the Church of England was not a State-Church. It derived neither its privileges, its property, nor its status from the State." Upon this theory Mr. Dale offered the following remarks:—He frankly admitted that the Church of England did not derive from the State those privileges which its faithful members most highly valued. If the bishops of the Church of England could trace their succession to the original twelve, if they inherited powers and prerogatives from the original founders of the Christian Church, these powers and prerogatives were obviously not conferred by the State. If the clergy of the Church of England were the only authorised teachers of religious truth in the country, the only ministers of Christ who had authority to administer His sacraments, that was a distinction which the State did not confer, and there were other distinctions; but let them look, by way of illustration, at certain privileges of another kind. Why was it that the registrar, as representing the State, required to be present at any marriage in a Dissenting chapel, like that presided over by their friend Mr. Conder at East-parade, whilst there was no such requirement in the case of a marriage conducted by the vicar at the parish church? Here surely was one case of privilege conferred by the State;—when a clergyman in the absence of the registrar performed the marriage service, the State held the marriage to be good, yet if Mr. Conder performed the same service in the absence of the registrar, it was only a pretty charade, with no legal force or reality in it. At East-parade Chapel Mr. Conder represented the Church, and the registrar represented the State. The power of Church and State were there divided, each retaining its own. (Hear, hear.) At the parish church, the vicar represented Church and State too, and his religious acts were invested with legal authority. Deprive the vicar of the privilege which the bishop said the state did not confer, and there would be a registrar in the parish church, as there ought to be, as at East-parade. (Hear, hear.) He might venture to give another illustration of those privileges which the bishop seemed to have forgotten. (Laughter and applause.) "The church receives no privileges from the State." Well, but the Archbishop of Canterbury was the first peer of the realm. He had precedence next immediately after the princes of the blood royal—before all the nobility, and also before all the great officers of the State. The Archbishop of York had precedence before all dukes not being of the blood royal, and before all the great officers of State except the Lord Chancellor. He was not quite sure if it was necessary for him to travel so far as Canterbury or York. Whose words was he quoting just now? The words of the Right Rev. Lord Bishop of Ripon. His lordship was a member of the House of Peers.

How did he get there? (Laughter.) His lordship took rank among the nobility next to viscounts. Who gave him that position? Was he a good preacher? (Laughter.) He ventured to say his friend, Mr. Conder, was quite as good. (Great applause, and a voice: "Better.") Suppose Mr. Conder went to the House of Lords and said: "I am a good preacher in the opinion of some of my friends, and I have come to take my seat on your lordships' benches." (Laughter.) Was the bishop a sound preacher? So was Mr. Conder; but his friend's theology did not give him a seat by the State in the House of Lords. Was he a man of excellent character? So was Mr. Conder; but that gave him no right to a seat in the House of Lords. How did his lordship get there? Surely he did not get there by succession from the apostles. (Great applause and laughter.) Some of them would remember when the bishopric of Ripon was created. Who created it? Why, Parliament created it—(Hear, hear)—and in creating the bishopric of Ripon invested the bishop with those prerogatives that belonged to him as a peer of Parliament. The bishop was so humble and so modest he clean forgot that, or else he would never have said the Church had no privileges conferred by the State. (Applause.) The bishop also said, "The Church does not derive its property from the State." (A Voice: "It don't.") A gentleman said it did not. He was glad to see the gentleman in the meeting. There was no use in convincing those who were convinced already, and he was going to try to convince the gentleman. The question relating to the property of the Church was far too wide to be discussed in its length and breadth to-night. He would take a particular kind of property, and he would examine how the Church came by that. It was quite clear that in the fourth century of the Christian era the bishops and clergy of the various churches of Europe recommended their people to follow the example of the ancient Jews. A tithe had been required then for the maintenance of the ministrations of the Temple, and the bishops and clergy recommended that their people should contribute a tithe of their property for the maintenance of the clergy and other good works. During the fourth century it was clear that tithes were paid voluntarily. In the sixth century they had gone a little further. If a man did not pay his tithes he was excommunicated, and excommunication in the sixth century was a very serious penalty indeed. But it was quite clear that tithes were not paid voluntarily now. (Laughter.) It was equally clear that they were not paid simply under the penalty of excommunication. If that were the only remedy when tithes were not paid, he was afraid that a large part of England would soon go tithe free. (Hear, hear.) How did it happen that tithes which were at first paid voluntarily, and tithes which were next paid under the penalty of the compelling influence of a sentence of excommunication, came at last to be paid as they were paid in our own times. He would quote—not Mr. Miall—but the very highest authority that he knew on ecclesiastical law. He would not quote a Nonconformist but a Churchman—Sir Robert Phillimore, late Dean of Arches—who was not only a great ecclesiastical lawyer, but it was known perfectly well that his sympathies ran with those who asserted in the strongest manner the claims of the English Church. After stating that tithes had been voluntarily offered by Christian people for the support of the Church in very early times, Sir Robert added—

About the year 794, Offa, King of Mercia (the most potent of all the Saxon kings in this island), made a law whereby he gave unto the Church the tithes of all his kingdom, which, the historians tell us, was done to expiate the death of Ethelbert, King of the East Angles, whom in the year preceding he had caused basely to be murdered. . . . The law of Offa was that which first gave the Church a civil right in [tithes] in the land by way of property and inheritance, and enabled the clergy to gather and recover them as their legal due, by the coercion of the civil power.

As the story went, it appeared that Ethelbert was anxious to marry Offa's daughter. Offa seemed to have some objection to Ethelbert's proposals, and instead of giving him his child basely put him to death. He was a very undesirable father-in-law. (Laughter.) But his conscience seemed to have troubled him about it, and he resolved to make atonement; so he said, "I have committed a great crime; henceforth as an atonement my subjects shall pay tithes to the Church." (A laugh.) That was about the nearest financial transaction he had ever known. (Laughter, and "Hear, hear.") They had been going on atoning for the deed ever since—(a laugh)—but he thought that on the whole the time was come when they had better have done with it. (Hear.) That, however, was the beginning, according to Sir Robert Phillimore, of the civil right of the clergy to tithes. Yet the Establishment of Offa reached no further than the kingdom of Mercia, over which Offa reigned, until Ethelwulf, about sixty years after, enlarged it for the whole realm of England. After showing how the system of tithing extended as the population increased and common lands were enclosed, the speaker maintained that the tithes levied by the State upon the land as truly belonged to the State as a two-shilling tax laid upon the income of the people. With regard to the last point in the bishop's statement, there was a sense in which the Church of England did not derive its status from the State, for in the course of the same speech, however, the bishop referred to it as a national Establishment which political Dissenters wanted to drag down from its supremacy. Would

the bishop, therefore, be good enough to understand that what was meant in this controversy by the status of the Church of England was what his lordship meant by its supremacy as a national establishment. (A laugh and cheers.) For many years, for an Englishman to celebrate any other form of worship than that of the national church was made a crime. It was a crime under Henry VIII., a crime under Elizabeth, and a crime under Charles II. As the whole nation was supposed to belong to the Church, Parliament and the Crown—being representatives of the nation—assumed the government of the Church, and a long succession of statutes, two hundred or three hundred of which were passed during the present reign, had been made law by the Parliament regulating the affairs of the Church of England. Parliament regulated the affairs of the Church of England just as it regulated the affairs of the army and navy. Of course in the army and navy a great deal was entrusted to high officers. In the Church, also, a great deal was entrusted to high officers. In both Parliament was supreme, and he believed, indeed, that the powers of the Archbishop of Canterbury were very much more limited than the powers of the Commander-in-Chief. So far as he knew, a change of drill in the army need not be submitted to Parliament, but the drill of the Church of England was submitted to Parliament. (Laughter.) After referring to the Lectorian Bill as an illustration of this, he said the authority of Parliament extended throughout the whole structure. There was not a rivet or rod in the whole machine of which Parliament was not the chief engineer, having authority to determine whether rivet or rod should be changed. (Hear, hear.) The nation had a kind of authority over that ecclesiastical Establishment which it had over the affairs of no other religious community. Its highest officers were appointed by the political officers of the Crown and of the nation. The creed imposed upon it was imposed by the authority of Parliament; the prayers it offered were offered under the authority of Parliament; and every office of the Church was sustained and sanctioned by the authority of Parliament. In fact, it was not the Church merely of the adherents of that religious community called "The Church of England," it was the Church of the nation; his Church and their Church. (Applause.) Nonconformists in common with others throughout the country were just as responsible for the whole organisation and policy and action of the Church as any Churchman in the nation. (Hear, hear.) The bishops were not responsible for the Church. They had heard how the Bishop of Peterborough denounced patronage. He (the bishop) could not remedy the evils of patronage. It lay with Parliament, and Parliament alone, to do that. The clergy were not responsible for the evils of the ecclesiastical establishment. Why, he remembered not very long ago large numbers of the clergy complained that they had to read the burial service over all kinds of characters. They could not help themselves. They could not change the service. The lay adherents of the Church of England were not responsible for the evils of the Church. They might tell them that they did not like Ritualism, and ask why they did not put it down. The lay adherents had no more power to put it down than they had. The Church was the Church of the nation, and the nation was responsible for it from first to last. (Applause.) The bishops, the clergy, and the lay adherents of the Church had no more power to modify a single rubric, to render more definite a single article, to change a single canon of the Church than the officers and privates of the army had to modify the army regulations. If the vast majority of the bishops, clergy, and lay adherents of the Church agreed that certain changes in the organisation of the Church were necessary, apart from the interference of Parliament, their decision would be just as powerless to effect the change as the vote of this popular meeting. (Hear, hear.) Referring to some of the ecclesiastical laws which stand upon the statute book, he said, many of them were extremely ancient laws, but their antiquity did not affect their responsibility for them. It lay with them—with their representatives in Parliament—to repeal or modify any of the laws that had been passed in centuries gone by. The clergy of the Church of England were compelled by Act of Parliament to read the Aathanasian Creed on Christmas Day, although there were numbers of the clergy who did not like to read it. Clergymen, when they baptized a child, were bound to give thanks to Almighty God that that child was spiritually regenerated in baptism. There were clergymen who even complained that they had to read that service. They were national ministers of religion, and they were by Act of Parliament compelled to read words to which they objected. At funerals, no matter whether the man to be interred might have led a drunken, vicious, blasphemous life, and died without any penitence, the clergyman had to give God thanks that He had taken to Himself the "soul of our dear brother here departed"—because the Act of Parliament required him to do so. The only way in which they could relieve these clergy of responsibility in these matters was to say to the State—dismiss, disband your ecclesiastical servants, and let the nation be free from all complicity with the teaching and the worship of any particular creed. (Loud applause.) If they adopted that policy—if they accepted that solution—the Bishop of Ripon warned them that they incurred great danger. His lordship was reported to have said, "Many Noncon-

formists are ready to acknowledge that the Church of England has been the great bulwark of civil and religious liberty." Whatever might be the opinion of the numerous Nonconformists that were among his lordship's acquaintances, many eminent Churchmen had been of a very different judgment. There was no greater name among the defenders of the English Church in this century than that of Samuel Taylor Coleridge. What did he say?

The fatal error in which the peculiar character of the English Reformation threw our Church has borne bitter fruit ever since. I mean that of its clinging to the Court and State instead of cultivating the people. There was another great name—honoured by Nonconformists as heartily as by Churchmen—he meant the name of the late Dr. Arnold, of Rugby, one of the most strenuous and uncompromising defenders of the alliance between Church and State. Dr. Arnold said:—

Wherever the union between Church and State exists, there the Gospel is directly brought into contact with political institutions and measures, and is required to apply its purifying influence to the conduct of Government no less than to that of private individuals. . . . This duty the Church of England has eminently neglected, and to the servility of its political principles alone the neglect is chargeable.

And Dr. Arnold went on to trace what was effected in the great movement for the emancipation of the slaves by members of the Society of Friends, counting some fourteen thousand men, women, and children—to tell what was effected by them when compared with what was effected by the whole of the clergy of the English Church. He said justly enough that that small and limited sect did infinitely more to secure that great act of national justice than all the clergy of the Establishment. (Applause.) The speaker said he would not be content with appealing to authorities, and proceeded to refer to recent history to prove that the clergy of the Church had obstructed rather than promoted the progress of civil and religious freedom. Who was it, he asked, when he preached the Divine right of kings, that had stretched the language of courtly adulation almost to blasphemy in asserting the sacredness of the Lord's Anointed? Who was it that insisted in the duty of passive obedience, no matter though the king might levy illegal taxes on his subjects, no matter that he might cast them into prison, and retain them there in defiance of the law? Who was it that maintained that to resist the worst of tyrannies was the worst of crimes? Why, the clergy of the Church of England, except only on the one occasion when seven bishops went to prison in the time of James the Second. All the encroachments of the Crown on popular freedom by the bishops and clergy, and it was singularly unfortunate that a cynical historian of our own time should be found to say, "The first and only time the Church of England has made war upon the Crown was when the Crown had declared its intention of tolerating, and in some degree protecting the rival religions of the country." What great achievement of religious liberty had been won through the zeal and courage and enthusiasm of the clergy. (Voices, "None.") Without going back to dark and evil times long gone by he need only remind them of the exclusion of Nonconformists from municipal corporations; of the disabilities under which Roman Catholics formerly laboured, and of the manner in which Dissenters had long been shut out from the honours and revenues of our national universities. Remembering these circumstances and the agitation which had still to be completed with regard to the burial of dissenters in parish churchyards being yet found, the Bishop of Ripon claiming that the Church of England had been the bulwark of religious liberty. His Lordship might possibly have used that expression under a conviction that it was the great bulwark of protestantism, but this claim must be seriously modified when they found clergymen who were making the authority of the Church co-ordinate almost with the authority of Scripture; who were teaching that there were seven sacraments instead of two; who were insisting on the expediency, if not on the necessity, of auricular confession, and the value of priestly absolution; whilst they were bringing the paraphernalia of the Mass into churches which were not their property but the property of the nation. It was only a minority of the clergy who taught those doctrines; but their numbers were increasing. How long did English men and women intend to wait before depriving them of the vantage ground which they now possessed as ministers of the National Church. In conclusion, he said—The bulwark of Protestantism is being garrisoned by men who, though they may not mean it, are preparing the people of this country for subjection to Rome. I call upon you Protestants, as I believe most of you are to the very heart, to clear yourselves of all responsibility from the practices and the teaching of these men. You can do it, but you can do it in one way only.—insist on the immediate disestablishment of the Church of England. (Loud cheers.)

SIR TREVOR LAWRENCE AND THE NON-CONFORMISTS OF MID-SURREY.

The following instructive correspondence has been published:—

No. 2, St. Philip's-road, Surbiton, Nov., 1875.

Sir,—I beg respectfully to forward the enclosed letter, signed by various Nonconformist ministers of Kingston and the neighbourhood, and I am instructed to express the hope that you will give them some more definite promise than you have yet given in your public

addresses of your willingness to vote for what they regard as a national right.

I am, Sir, your obedient servant,

WILLIAM JONES.

To Sir Trevor Lawrence.

Sir,—The undersigned Nonconformist ministers of Kingston and Surbiton, having received from the chairman of your committee a copy of your address to the electors of Mid-Surrey, observe that no mention is made in it of one important and pressing question, viz., the right of Nonconformists to bury their dead in the parish churchyards, and to have their own ministers to officiate according to the forms of their respective religious communities. They will, therefore, be obliged if you will inform them whether, in the event of your being returned to Parliament, you will vote for a measure which shall secure to them that right.

HENRY BAYLEY, Minister of Baptist Church, Kingston.

WILLIAM JONES, Minister of Surbiton Park Church.

JOHN PATE, Minister of the Congregational Church, Kingston.

CHAS. DE BOINVILLE, Minister of the English Presbyterian Church, Kingston.

GEORGE GIBSON, Minister of the Wesleyan Church, Kingston.

JOHN SUGDEN, Minister of the Free Church of England, Teddington.

J. E. TUNMER, Minister of the Congregational Church, Wimbledon.

W. A. POPLEY, Thames Ditton, Kingston.

Burford Lodge, Dorking, Nov. 10.

Sir,—I have to acknowledge the receipt of your letter and its enclosure.

I most earnestly wish I could give, to use your own words, some more definite promise on the subject. To me it seems an opprobrium to our common Christianity that our religious differences should not cease even with the grave. I cannot believe that, if the subject be approached in the proper spirit, and with a real desire on both sides to make reasonable concessions, there can be any insuperable difficulty in arriving at a satisfactory settlement. I cannot take upon myself to determine the terms of such a settlement, which of necessity must be a compromise. But I most willingly promise to consider seriously any reasonable proposals, and to support warmly any compromise which may remove from among us so painful a source of discord.

I have the honour to be, Sir,

Your most obedient servant,

TREVOR LAWRENCE.

Surbiton, Nov. 11.

Sir,—We beg to acknowledge the receipt of your courteous letter in answer to ours of the 8th inst.

We deeply regret that you are not able to give us "some more definite promise" with respect to the important question of burials in the national churchyards, and that you can only assure us of your willingness to "consider and support warmly any compromise which may remove from us so painful a source of discord."

Your remark that it is "an opprobrium to our common Christianity that our religious differences should not cease even with the grave" we most cordially endorse. It is, indeed, painful that an unbaptized child, or that one who has never submitted to the rite of baptism, but who, nevertheless, has borne with honour the Christian name and profession, should be denied Christian burial, while over the graves of the dissolute and profane the words of Christian faith and hope are pronounced. But this is not all: in a large number of instances the relatives of those who, from conscientious conviction, had separated themselves from the Church of England, are compelled, either to bury their dead according to the rites and by the ministry of a Church to which, during their whole lives, they had been opposed, or to bury without any service at all. In a great majority of cases, as in agricultural districts, or where graves have already been purchased by the ancestors of the dead, there is no way out of this difficulty which does not coerce conscience or inflict pain upon the survivors.

We beg further to remark that the present attitude of a vast number of the clergy of the Church of England toward the services of their own Church—viz., the introduction into those services of innovations to which all Nonconformists are irreconcilably opposed—leaves no ground whatever for compromise.

We therefore respectfully remind you that the charge of opprobrium does not rest upon us as Nonconformists. The recent diocesan conferences show that there can be no "reasonable compromise." The decisions of some of these conferences deny us any right whatever to use the churchyards; by others we are to have a service prescribed for us; by others we are to bury in silence; by most we are contemptuously requested to provide ourselves with burial grounds. We need not say that we accept none of these conditions, and, as they appear to exhaust all possible grounds of compromise, we claim our national right to have our share in the national churchyards, and to bury our dead by such services as our conscientious beliefs, and our common Christianity, impose upon us. We therefore still press our question—Are you willing, if returned to Parliament, to vote unconditionally for this right, as it is already secured to Nonconformists of Scotland and Ireland?

Your obedient servants,

(Signed as above.)

Burford Lodge, Dorking, Nov. 18.

Sir,—I have to acknowledge your letter, dated the 11th, which I received yesterday.

I much regret that it is out of my power to give the more definite promise you ask for. No compromise can be possible unless the subject is approached with an earnest desire to arrive at one. If either or both parties start with insisting on the utmost possible concessions, all reasonable hope of agreement is destroyed at once.

I must, with all respect, decline to enter into any argument on this subject. I can only repeat that, to me, such discussions are most grievous and most painful. I still cherish the hope that a satisfactory solution of the question may be arrived at.

I am, yours faithfully,

TREVOR LAWRENCE.

THE CLERGY AND THE BURIALS BILL.

At their recent meeting the clergy of the Rural Deanery of Canterbury adopted by a large majority the following resolution:—

This meeting is unwilling that burials should be performed in the churchyards of the Church of England by any other persons than the clergy of the Church, or with any other office than that of the Book of Common Prayer; but considers that a law should be passed giving increased facilities for providing places of interment for such persons as are not members of the Church of England, or who object to the burial office of the Church.

At a meeting of the Rural Deanery of Easington (Southern Division) the following resolution was unanimously agreed to:—

That with a view to meet the alleged grievance of Dissenters from the Church of England on the burial question, it is advisable that a bill be introduced in the House of Commons, rendering it compulsory on the local authority to provide a burial-ground in any parish where a quarter of the rated inhabitants shall demand it, in which ground any religious service may be used at the burial of the dead.

At a Ruridecanal Chapter of Dover, held on the 9th, it was unanimously resolved that as the churchyards, equally with the churches, were consecrated for the service of the Church of England exclusively, the chapter was of opinion that the admission into any consecrated ground of the Church of England of any service but her own, or of any officiating persons other than those recognised by her discipline, would be a violation of her rights, a hindrance to her fulfilment of her duties, and a grievance to the religious feelings of her consistent members. It was also of opinion that greater facility should be given by legislation for the acquisition of burial-grounds for the use of persons objecting to the service of the Church.

At a Ruridecanal Conference held at Derby, the Bishop of Lichfield presiding, the Rev. J. C. MASSEY moved:—

That this conference, not recognising any grievance suffered by Dissenters in the present state of the law of burial, is of opinion that it is the duty of all Churchmen to resist the passing of Mr. Osborne Morgan's Burials Bill, or any other like measure.

Mr. JOHN BOROUGH seconded the motion, and said the real question at issue was whether they should make a complete surrender of the Church's rights in the matter, or whether they should maintain intact and hand down to posterity the privileges which they had inherited from their forefathers. He did not believe any satisfactory compromise could be adopted. The Rev. E. REYNOLDS moved, and Mr. J. RICKARD seconded, the following amendment:—

That in the opinion of this conference the burial laws did require amendment, inasmuch as they frequently entailed hardships upon the relatives and friends of the deceased, and also upon the officiating minister.

A long debate ensued, after which the resolution was eventually carried *nem. con.*, Mr. Reynolds's amendment being lost by large majorities of both clergy and laity.

The Bishop of Salisbury having issued a series of questions to be considered by the Ruridecanal Chapters of the diocese on the burial question, the following resolutions have been the issue of the meeting of the clergy and lay representatives of the rural deanery of Wilton:—"1. That the enactment of any law authorising within the consecrated burial-grounds of the Church of England services other than her own to be conducted by persons not in holy orders in the Church of England, should be strongly opposed. 2. That the most uncompromising resistance should be maintained to any bill which should be framed on the principles of Mr. Morgan's late bill. 3. That Mr. Talbot's bill should be rejected as conceding the main principle on which the present law of our churchyards may be maintained; and, 4. That the best way of meeting any desire for other services and other ministrations is by affording additional facilities for providing unconsecrated burial-grounds."

The Archbishop of York has issued the following questions to the rural deaneries of his diocese:—1. What would be the effect of the Burials Bill, introduced in the last session of Parliament? 2. What safeguards would the clergy suggest in the event of the main provisions of that bill being passed into a law. The Pocklington Chapter has (says the *John Bull*) replied:—

Endless confusion. There are no possible safeguards; and inasmuch as churchyards are not national property, Parliament has no right to interfere with their present disposal.

The Hornsea Deanery after a full debate agreed unanimously to the following replies:—

1. That some effects of passing the Burials Bill into a law would be:—

i. The violation by statute law of the religious rite of consecration.

ii. The invalidating of the Church's legal freehold in the consecrated ground.

iii. The creation of new rights in Dissenters which are denied to the clergy and laity of the Established Church.

iv. The disestablishment and disendowment of the Church; inasmuch as such exceptional legislation must alienate the clergy and faithful laity from union with the State, and could not long be maintained in presence of the unquestionable fact that there is no difference, in law or reason, between the use and possession of the churches, glebes, and other ecclesiastical property.

2. Safeguards.—These effects admit of no safeguards; being the necessary operation, if not the direct scope and intention, of the bill.

Having thus replied to his Grace's questions, the clergy would further submit that the principle of the grievance on which this bill professes to be based, has already been dealt with in the Marriage Acts and the Public Education Act. The first would point to the provision of separate places of interment for Nonconformists; this is done in many places, and may be done wherever they are required. The second would sug-

poor rate-supported cemeteries under the direction of burial boards. A third course is followed by the Established Church in Scotland. If English Nonconformists were content to say their own service in their chapels or at the house of the deceased, the interment might take place in the churchyard without any additional service, if the Legislature thought fit to relax the obligations imposed on the incumbent by statute law.

The clergy do not recommend either of these courses, because they do not believe there is any sufficient occasion for them. And they are unwilling to propose the exclusion of any Christian from the last offices of the Church, with the consequent privilege of sleeping with his fathers in her sacred enclosures. The Church's province is to guard the consecration which constitutes the real value of this privilege. She must resist with all her strength a measure which, under colour of redressing the indefinable grievance of a very few, would subvert the principle of an Established Church, invade her property, and subject the clergy, with the vast majority of the people, to a religious wrong, such as was never inflicted on any denomination in this country.

The Rev. J. Bateman, Hon. Canon of Canterbury, says in the *Record* that he is certain that ten thousand country clergymen would endorse with hand and heart whatever Canon Ryle says in opposition to the Burials Bill, his reasons on which that opposition rests, and the remedy he suggests. "A Vicar" says in the same paper—"Let the Government, in the interest and peace of the country, bring in a bill of three lines to do away with the rubric which prevents us to bury unbaptized persons, and the grievance will vanish away as a shadow."

The *John Bull* says, "In view of the unsatisfactory position of the burials question, a powerful organisation is now in course of private formation, and will shortly be announced, to be called 'The Society for the Rejection of the Burials Bill,' or of any like measure, unfettered by any compromise or alternative measure, leaving Parliament in its wisdom to find a remedy for the difficulty."

On Tuesday last the following motion was proposed at the Cambridge University Union Society, by Mr. B. Reed, of Clare College:—"That, in the opinion of this House, it is desirable that Mr. Osborne Morgan's Burials Bill should become law." The motion was opposed by Mr. A. H. Skipper, of St. John's College. Thirteen members spoke for the motion, and four against. On a division the numbers were—Ayes, ninety five; noes, ninety-five. The president (Mr. J. F. Skipper, of St. John's), gave his casting vote against the motion, which was therefore lost.

CHURCH AND STATE ON THE CONTINENT.

A Berlin telegram says: The Public Prosecutor is about to move for the deposition of the Roman Catholic Bishops of Münster, Cologne, and Trèves. Like the rest of their Episcopal brethren, these prelates declined to obey the Ecclesiastical Laws.

Negotiations have been entered into between the Prussian and Austrian Governments for the division of the Breslau archdiocese into a Prussian and Austrian half. As the present occupant of the Breslau See has been deposed in Prussia, while he is still recognised in Austria, whither he has retreated, the Vienna Government, wishing to keep aloof from the Prussian ecclesiastical troubles, admit the advantage of the proposed change. Whether it will eventually obtain the sanction of the Pope is another question.

One hundred priests of the archdiocese of Cologne, among them nine members of the cathedral chapter, who are in the receipt of State subsidies, have declared their willingness to recognise and obey the new Ecclesiastical Laws.

It is stated that twelve Roman Catholic priests of Paderborn have recognised the recent ecclesiastical legislation of Prussia.

The Ultramontane party in Bavaria is seriously considering the appropriateness of refusing to pay taxes after the vote of the majority in the Chamber having been overruled by the Crown.

The Bavarian Episcopate is far from being content with such an attitude of passive resistance as that lately shown by the Bishop of Speyer in his letter to the King. The collective body has just issued what is really an address to the faithful of the kingdom and a bold attack on the Lutz Cabinet. The address concludes with a bold appeal directly to the King in favour of the suspected religious orders, and urges him "to oppose by all the means in his power any further extension of the law of July, 1872, relating to the Society of Jesus," and especially any imitation of the late Prussian legislation on conventual institutions.

It is stated in the German papers that the Old Catholic governing body has decided not to accept the accession as a priest of Canon Suszoyński, the vicar who recently married at Königsberg and declared his adhesion to their doctrines, and that he will therefore be deprived of the temporalities of the living of Mogilno, which he had sought to retain under the Act which reserves their church incomes to priests joining the communion under Bishop Reinkens.

By the order of the Burgomaster, the police and gendarmes at Liège have prevented the bishop from leaving the cathedral with a procession, such a course being considered illegal. The bishop, in the name of his flock, solemnly protested against these proceedings on the part of the authorities.

It is said that Cardinal Manning has received an indirect rebuke from Rome for engaging in the con-

trovery with Lord Redesdale about the communion. The Roman Curia has always viewed with dislike Dr. Manning's readiness to enter into controversy with any heretic who challenged him.

THE PUBLIC WORSHIP REGULATION ACT.—It is stated that proceedings will shortly be taken under this Act against the Rev. Mr. Ridsdale, the rector of St. Peter's, Folkestone, for Ritualistic practices. The defendant must have at least "twenty-eight days' notice" of the trial, and call upon the promoters to give security for costs. Lord Penzance will appoint the day for hearing when the defendant is prepared to answer the allegations.

THE APPOINTMENT OF A DISSENTING MINISTER AS PARISH CONSTABLE.—The Rev. R. Foulkes Griffiths (the Manse, Tarporley), writes to the *Daily News*:—"The *Nonconformist*, in an article quoted from in almost all the Liberal daily papers, refers to the case of an aged Dissenting minister who was appointed by two clerical magistrates as a 'parish constable,' and the usual demand made that he should serve the office. May I remind your readers that by stat. 1, Will. and Mary, c. 18, sect. 11, every teacher or preacher in holy orders or pretended holy orders, that is, a minister, preacher, or teacher of a congregation, shall be exempted from being chosen or appointed to bear the office of churchwarden or any other parochial office."

THE BURIAL QUESTION.—A practical commentary upon the working of the burial laws was furnished on Friday at Helston. One of the oldest and most respected tradesmen of the town, who for nearly sixty years had carried on business without suspicion or reproach, and during the whole of that time had been a consistent Christian man connected with a Nonconformist church, was buried. His funeral was attended by a large concourse of those who had known his many excellencies; they followed him to the grave; but no voice of praise, consolation, hope, or prayer, was raised. For there is no cemetery at Helston, and the grave was dugged in "God's acre"—the overcrowded parish churchyard—and for a psalm to have been read, or prayer spoken over the grave by the minister to whom the deceased had constantly listened, and who had attended his dying-bed, would have been "illegal." And so this good man was buried amid silence, legally enforced.—*Western Morning News*.

Religious and Denominational News.

The Rev. Charles Winter has resigned the pastorate of the West Brompton Congregational Church, Edith-grove.

The Rev. E. S. Jackson, acting upon the opinion of his medical advisers, who consider the climate of Peterborough unsuited to his health, is about to resign the pastorate of Trinity Congregational Church, in that city.

The Rev. Henry Simon has received a unanimous invitation from the church at Westminster Chapel to become co-pastor with the Rev. Samuel Martin, and in the event of Mr. Martin's retirement to become its sole pastor. Mr. Simon, needing rest for awhile from pastoral responsibility, has been unable to accept it at present; but he has engaged to conduct the Sunday evening service in Westminster Chapel during the next six months.

FOREST-HILL CONGREGATIONAL CHURCH, QUEEN'S-ROAD.—The Rev. Robert Vaughan, of Shipley, Yorkshire, has just accepted a unanimous call to the pastorate of this church, which has been vacant since the death of Rev. G. W. Conder, last November. Mr. Vaughan proposes to enter on his labours at Forest-hill the first Sunday in January.

ROYSTON.—On Tuesday, November 9, a tea-meeting was held of the friends of the John-street Congregational Church, Royston, for the purpose of bidding farewell and God-speed to their pastor, the Rev. March Timson, in going to his new sphere of labour. The large schoolroom was well filled, and addresses were delivered, and a purse presented as a token of esteem and affection.

ALDERSHOT.—The memorial-stone of a large new Wesleyan Chapel was laid on Friday in a central portion of the town of Aldershot, by Alderman McArthur, M.P., in the presence of a large assemblage, including the President of the Wesleyan Conference and other influential persons. After the ceremony a public meeting was held under the presidency of Mr. Waddy, Q.C., M.P.

KETERING CONGREGATIONAL CHAPEL.—The Rev. W. H. Stent, seven years co-pastor of the Commercial-street Chapel, Northampton, has been invited to fill the vacancy in the above place of worship, occasioned by the resignation of the Rev. Thomas Toller, whose pastoral centenary in conjunction with his father was recently celebrated. Mr. Stent has felt himself unable to accept the invitation.

LEGACIES TO BAPTIST SOCIETIES.—Mr. James Houghton, of Liverpool, a member of the Myrtle-street Church, over which the Rev. H. S. Brown presides, has left a large property, and has bequeathed 5000*l.* to some dozen local charities. The following are the Baptist societies which receive legacies:—Missionary Society, 500*l.*; Building Fund, 250*l.*; Board for Educating Ministers' Children, 250*l.*; Augmentation Society, 250*l.*; National Society for Aged and Infirm Ministers, 250*l.*; Irish Missions, 250*l.*; Stockwell Orphanage, 250*l.*; Translation Society, 100*l.*; Tract Society, 50*l.*; Scottish Missions, 50*l.*; in all 2200*l.*

CHURCH MISSION AT NOTTINGHAM.—An extraor-

dinary mission in connection with the Established Church has been held in Nottingham during the past week. All the churches in the town except two have taken part in the movement, and each parish has been placed under the control of a special "missioner," who had charge of all the arrangements. Services have been held daily in the churches, some especially for men of business, others for women, &c. The Nonconformist ministers of the town addressed a letter to the Rev. Canon Morse, vicar of St. Mary's, expressing their sympathy with the movement, and their hope of its success. On Friday the bishop suffragan (Dr. Mackenzie) addressed the clergy and missioners.

HERTS AND BEDS BAPTIST ASSOCIATION.—The autumnal session of this body was held at Markyate-street, Herts, on Wednesday, November 17. At the meeting for business the following resolutions were passed—1. "That this association rejoices in the prospect of a Retiring Pastors and Widow's Fund," being formed in connection with the Baptist Union, and heartily commends it to the support of the churches. 2. "That no settlement of the Burials Question can be considered satisfactory which does not secure to Nonconformists the right to conduct a religious service in the parish graveyards." In the evening a public meeting was held in the chapel. The chair was taken by the Rev. H. W. Taylor, pastor of the church. The Rev. T. Foston, of Hemel Hempstead, spoke upon "Sunday School Work practically considered," the Rev. W. Hillier, Doctor of Music, of Ridgmount, on "The Praise of the Sanctuary," and the Rev. W. Genders, of Luton, on the "Possibilities of Faith."

CONGREGATIONAL BOARD.—At the monthly meeting of the Congregational Board, held at the Memorial Hall, Farringdon-street, on Tuesday, Nov. 16, the Rev. Dr. Stoughton in the chair, the resignation of the Rev. Robert Ashton, who had held the office of secretary for twenty-eight years, was accepted with extreme reluctance and regret. A resolution was unanimously adopted expressing the deep sense of obligation felt by the board for the valuable services rendered by Mr. Ashton, assuring him of their hope and prayer that in his retirement he may enjoy the presence and peace of God, even as he does the confidence and love of his brethren. Another resolution was cordially adopted, appointing a special committee to take measures for signalling Mr. Ashton's resignation by the presentation of a substantial testimonial, and proposing that inasmuch as his services had not been confined to the Congregational Board, others might be allowed the opportunity of contributing. At the earnest request of the board, Mr. Ashton has kindly consented to discharge the duties of the office till the annual meeting in April, thus allowing time for appointing a successor.

MISSION TO CENTRAL AFRICA.—The *Daily Telegraph* announces that the appeal addressed by King Mtesa of Uganda to the English people, and conveyed to them in Mr. Stanley's letter, has already met with a worthy response. It will be remembered that this African ruler, who governs one of the fairest and largest realms of Equatorial Africa, begged Mr. Stanley to invite from England those who would come to instruct him and his people in religious and moral truth, and help them to develop and civilise their country. The King pledged himself to receive any such visitors with the warmest welcome and to support their efforts in every way. Mr. Stanley estimated at 5,000*l.* sterling the cost of a mission. A generous donor—whose name, for the present at least, must not be told—has placed the sum of 5,000*l.* at the disposal of the Church Missionary Society, in order to answer the invitation of King Mtesa, and to carry out this great and promising experiment of establishing a Christian centre of civilisation in the heart of the dark continent. The committee of the Church Missionary Society is summoned to a special meeting on Tuesday next for the purpose of discussing the preliminaries of the undertaking.

LONDON CONGREGATIONAL UNION.—The annual meeting of this body was held in the Library of the Memorial Hall, Farringdon-street, yesterday afternoon, the chairman, the Rev. Dr. Aveling, presiding. There was a good attendance. After a short devotional service, the chairman delivered an address (which was received with much favour) on the grounds of Christian union, which he considered to lie in the unity of the spirit and in the cultivation of the Christian virtues rather than in any outward uniformity. The Rev. John Nunn, secretary, then read an interim report on the work of the past year. Mr. Albert Spicer, the treasurer, submitted the financial statement, from which it appeared that the income had been 434*l.*, and that there was a balance in hand of 276*l.* The Rev. W. Roberts proposed, and Mr. J. Sangster seconded, a resolution adopting the report, altering the Union's financial year, and changing the date of annual meeting from November to March. The Rev. P. J. Turquand moved the election of honorary members, whose names were read, the Rev. W. Braden seconded, and it was adopted. The Rev. Dr. Raleigh proposed Mr. James Spicer, J.P., as the chairman for next year, and mentioned that that was the first occasion on which a layman had been asked to undertake the office. Mr. James Scruton seconded, and Mr. Carvell William supported the resolution, which was cordially adopted. Mr. Henry Wright, J.P., proposed the appointment of delegates to the conference on the proposed board of finance, the Rev. J. C. Harrison seconded, and it was adopted. The Rev. S. Conway proposed a

resolution which, after discussion, in which the Rev. E. White, Mr. F. J. Hartley, and the Revs. A. Hannay, L. D. Bevan, Drs. Raleigh, and Waddington took part, was carried, with three or four dissentients, in the following amended form:—

That it be an instruction to the delegates from this Union to the proposed conference on the board of finance, to bring before it the question of the laxity which has come to prevail in the matter of recognising Congregational ministers.

The delegates then adjourned for tea, and in the evening a conference was held at which the subject of "The Life and Fellowship of the Congregational Churches of London" was introduced by the Rev. S. Hebditch, and spoken to by Mr. Thos. Walker and others. In consequence of the large demands on our space this week we are obliged to defer any extended report of the proceedings of the conference till our next number.

NOTTINGHAM CONGREGATIONAL INSTITUTE.—Last Tuesday evening the twelfth annual meeting in connection with the Nottingham Congregational Institute was held in the Lecture Hall at that place, when there was a numerous attendance. The chair was taken by Mr. A. Wells, and after some opening remarks from the chairman, and a brief expression of sympathy with the work of the institute by the Rev. J. Bartlett, the Rev. J. B. Paton (principal) gave some details from the annual report adopted at a previous meeting of the subscribers, from which it appeared that during the past year there had been forty-four students; but it was expected that after Christmas the number would probably be increased to between fifty and sixty. In respect to the missions in the town and neighbourhood, he not only spoke of the success which had attended these missions, but also showed that the work done had led to the erection of a new and large mission room at Old Radford. Further, the mission room at Hucknall was to be removed, and a new and large site had been obtained for the erection of a commodious chapel, school, and working men's institute at that place. At Bulwell land had been purchased for the new mission chapel, which would be speedily erected. At Long Eaton land had been purchased, and a new chapel would be erected there during the next few months, for the increasing congregation of the mission. During the past year six new chapels had been erected by the churches presided over by students who had left the institute. In conclusion the speaker alluded to the fact that they were initiating a new missionary enterprise in connection with the two county associations for Nottingham and Derby, in order to operate among the large population in the Erewash valley and the Mansfield valley, to which enterprise the students of the institute were specially pledged. The Rev. T. W. Davids, of London, alluding to the details of the report, said it was gratifying to find that the institute had proved so great a success; and all who were associated with it were heartily to be congratulated. It had certainly stepped in to supply a deficiency that had troubled some other most earnest men for a very long time. There was no doubt that the training there given was precisely the kind which was needed to supply the deficiency to which he referred. The Rev. J. Morley Wright, of Leicester, said he had yielded to the request of the tutors that he would take some papers, by the students, and examine them. He found, both in quantity and quality, more than he had expected. There was neatness, diligence, and care evident in nearly every case, in some instances a thorough grasp of the subject being manifest. In the work before the students there would be difficulties. Whatever the work might be, and however trying, if God had bidden them do it and they failed, even, they would meet their reward the same as if success had attended their efforts. The demands were increasing, on all classes of Christian workers, because people were increasing in numbers, position, and intelligence; and the demands on Christian workers would continue largely to increase. The students would find that the better they were prepared whilst at the Institute, the better they would be able to take their stand when they went out to move in the tide of life about them. He urged upon students not to be negligent of their opportunities, and to be devoted to their work. The proceedings were shortly afterwards brought to a close.

Dr. Stoughton has, it is stated, prepared in MS., illustrated with drawings, photographs, &c., and elegantly bound, a large volume, in which he gives an account of his "Experiences in America" during his visit as a member of the Evangelical Alliance, including notices of the men, events, and sayings which came under his observation.

In consequence of his inability to procure a firman from the Porte, the disturbed condition of Asia Minor being the alleged reason, Mr. George Smith, of the British Museum, will be unable, for the present at least, to prosecute his Assyrian explorations, and intends to return to England about the commencement of the new year.

Miss Ada Patterson, of Plymouth, at a recent concert at the Guildhall there, caused immense applause by the amazing altitude of her voice, running up with ease and sustaining the B flat octave above the ordinary soprano B flat—a note up an octave and a half ledger lines. This is the highest by three notes that has ever been sung before in public in England, and the feat is regarded by critics as both brilliant and unparalleled.

Correspondence.

THE LIQUOR TRAFFIC, AND HOW TO DEAL WITH IT.

To the Editor of the Nonconformist.

SIR,—It may be said without flattery that your readers belong to a class of men and women who are sincerely concerned for the broadest and highest good of their fellow creatures; and I am able therefore to count upon their sensitive interest in the subject to which, with your permission, I desire to call their renewed attention. I say "renewed attention" because it is pretty certain that the great majority of them have once and again been led to consider the question which I propose to discuss. With many, indeed, it is an old story, and is voted by them stale and dry; to which it can only be replied that so long as this great and deplorable evil is done and suffered, it can never be the duty of honest and humane people to excuse themselves from the investigation of a remedy. Wearied and nauseated men may be with windy talk and empty logomachies, but it is no evidence of high moral tone and healthy Christian feeling to be disgusted with a search into the means of ridding the world of a curse, while the means of its perpetuation are viewed with tolerance and unconcern. Better things are hoped of your numerous readers, and to them I appeal that their understandings may grapple vigorously with the greatest social problem of our times, in order that their most ardent sympathies may be enlisted in the task of giving to it a practical and efficacious solution.

That problem, as I now submit it, is the method of dealing, not with all the factors of our national intemperance, but with the legalised institution which, in all its branches, may be summed up under the name of the liquor traffic. And, at the outset, in aiming to clear the subject from misapprehensions and perplexities often imported into it, I will enunciate several distinctions which must be carefully observed, if the discussion is to be conducted with order and intelligence. Dr. Johnson was wont to say, "Let us clear our minds of cant," and it is not less necessary that we clear our minds of confusion, if we are ever to arrive at an agreement on a matter which so deeply concerns the welfare of the nation.

1. Let me, therefore, ask the reader to bear in mind that, when we are considering the liquor traffic, we have to do with an article—intoxicating liquor—which differs intrinsically from all other articles permitted to be commonly sold among us. To overlook this fact is to omit from the question what should be the cardinal and controlling consideration.

If the liquor referred to were not intoxicating, the terms of the discussion would be fundamentally changed, or rather there would be nothing left to discuss. Yet how seldom does the objector to the United Kingdom Alliance give this fact the prominence it deserves, and logically demands! The liquor traffic is not like trade in general, whether the things traded in are worn, eaten, or drunk. Unless a man is committed to the dogma that all trade is lawful, it no more follows from the lawfulness of trade in general, that traffic in alcohol is lawful, than that traffic in human flesh is lawful. The puerile quibble of some writers, notably of *Punch* (whose serious utterance is frequently, though undesignedly, its greatest joke), that alcoholic liquors are not intoxicating until they intoxicate, is on a par with the contention that a knife is not a cutting instrument unless it is cutting, or a poison a poison until it is poisoning. But, at best, the objection is a verbal one, for it is enough that alcohol is capable of intoxicating, and that it has the peculiar and highly perilous quality of exciting an appetite for itself, with all the power of evil which that appetite includes, in proportion to its effect in allaying the suspicions of the consumer, and making him feel perfectly secure and strong. The fact to be remarked is that no other article like this is allowed to be commonly sold; and therefore, that if its common sale is admissible, some reason must be adduced other than the reasons which justify ordinary commerce.

2. Another distinction to be drawn is, that legislation has a place in regard to traffic which it does not hold, unless exceptionally, in regard to private use. No name is oftener quoted against the Alliance than that of Mr. John Stuart Mill; yet Mr. Mill had acuteness and candour enough to affirm that traffic being a social act, and not strictly self-regarding, comes under the purview of law as the guardian of social interests and rights. It is, consequently, wanting in discrimination to defend the liquor traffic by asserting that "a man has a right to eat and drink what he likes." This very assertion is powerfully qualified by English legislation; but, whether true or false, it does not touch the question whether the liquor traffic should be licensed or prohibited. Clearly a right of use does not carry with it a right of traffic, unless the traffic—a social act—is for the public good rather than for the public injury. The user may ask how he is to use if he cannot purchase?—but the answer to that question, wherever it may come from, cannot lawfully come from a denial of the right of society to protect itself by means judged necessary for that protection. Personal liking is not to override law, or Nero piping while Rome burns is a proper object of admiration. The example is an ex-

treme one, but it is necessary in order to set off the extreme absurdity of the notion, that because a man wants a glass of liquor he may demand the sale of liquor for his convenience, without taking the social consequences of sale into his reckoning.

3. Once more:—it is important to discriminate between action of a legislative kind, bearing upon the liquor traffic, which is operative without public consent, and other action which requires that consent as an antecedent condition. One-half of the objectors to the Alliance miss this distinction, and treat as of no consequence that one point on which hinges the whole difference between arbitrary and constitutional or popular government. All the talk of "forcing their nostrum on the people" is seen to be senseless when this distinction is apprehended. Not less irrelevant is the outcry against "coercion"; for if by coercion is meant legal action—social power legally directed—then the objection avails against all law, and opens up a depth of anarchy lower than that reached by the Communist theory; but if the coercion of the people by a body of theorists is intended, then no one can honestly make this objection to the legislative action advocated by the Alliance, for that action is not only contrary to popular coercion, but is impossible of taking effect except as the expression of the popular desire.

From these distinctions I will proceed in another letter to treat of the principles involved in this great question; and, meanwhile,

I am, dear Sir, sincerely yours,
DAWSON BURNS.

THE ROYSTON MEETING.

To the Editor of the Nonconformist.

DEAR SIR,—Having seen the letter of Mr. J. Carvell Williams in your last, respecting the meeting of the Liberation Society in Royston, I write a few lines to explain one point in his letter. In all essential matters it is correct; but Mr. Williams' informant evidently left the meeting before its close, and so did not hear the vicar (the Rev. W. E. Malaher) read the extract from Mr. Bright's speech, which he did before leaving the chair. When read, however, it failed to support the wild assertion of the vicar—that the aim of the Liberation Society is to overthrow the constitution, dethrone the Queen, and establish democracy. Indeed, so far as one could gather from it, Mr. Bright was not speaking of the Liberation Society at all; and the judgment of the majority of the meeting on hearing the passage read, evidently was, that it failed to establish Mr. Malaher's assertion.

I may add, that the local committee have every reason to be satisfied with the results of the meeting; for though the tactics of our opponents partook of the character of a vulgar electioneering dodge—a little surprising in those who are never tired of holding up their hands in pious horror of "political Dissenters"—yet these tactics served to awaken an interest in the subject, and some hundreds of tracts were easily distributed, and eagerly read as the result.

I am, dear Sir, yours truly,
EDWIN CORBOLD.

Royston, Nov. 19, 1875.

THE FUNERAL OF THE LATE REV. DR. BROCK.

But for Dr. Brock's strongly-expressed wish that his funeral should be of a strictly private character there would, no doubt, have been, not only a public service in Bloomsbury Chapel on Wednesday last, but also a gathering of prominent representatives of many churches and religious societies anxious to do honour to his memory. As it was, the attendance at the Rev. W. Brock's house at Hampstead, whither the body had been conveyed from St. Leonard's, was necessarily limited to the family of the deceased, the present and several of the past deacons of Bloomsbury Chapel, and the Rev. George Gould, Dr. Brock's successor at Norwich, who conducted the service. The Rev. J. P. Chown, the present minister of Bloomsbury Chapel, was reluctantly absent, in obedience to the urgent desire of the family that he should rather fulfil an engagement made several weeks earlier to preach at the opening of a chapel at Leeds. The procession arrived at the family grave of the deceased at Abney Park about half-past two o'clock, in the midst of a pitiless downpour of rain, which, however, did not suffice to prevent an assemblage of several hundreds of loving friends, including many present and former members of Bloomsbury. Besides Dr. Brock's sons and son-in-law, and the deacons as already mentioned, there were present Dr. Underhill and Mr. Baynes of the Baptist Missionary Society, Revs. C. M. Birrell, J. T. Wigner, and F. Tucker. The body, enclosed in a coffin of polished elm, on which wreaths of flowers had been laid by loving hands, was at once lowered into the grave in which the wife and younger daughter had lain three years, and Mr. Gould spoke a few touching words and offered a brief but earnest prayer, the service being judiciously compressed, in consideration of the state of the weather, into seven or eight minutes' duration.

On Sunday, sermons were preached in memory of the late Dr. Brock at Regent's-park Chapel, by the Rev. Dr. Landels; at Bloomsbury Chapel by the Rev. J. P. Chown, the Doctor's successor; and

at the Borough-road Chapel by the Rev. G. W. McCree, who, as the domestic missionary of Bloomsbury Chapel for twenty-five years, had been intimately associated with the Doctor during that time.

The morning congregation at Regent's-park was very large, and included some of the deacons and many members of Bloomsbury and other friends of the departed. Dr. Landels chose for his text, Hebrews xi. 4—the well-known passage contrasting the sacrifices offered by Abel and Cain, but with special reference to the concluding clause, "He, being dead, yet speaketh." The Doctor showed that these words are true of every man, and that though, when the life was notable and the history known, its lessons were more widely diffused, no man's influence died with himself, but every man's life left lessons which might be learned by others. Abel had become a teacher to after ages, not by what he said, but by what he did; and though others might utter no words worthy of being placed on record, their lives might speak to endless generations. Still, Abel was the only one of the worthies mentioned in the chapter of whom the statement was made that "he, being dead, yet speaketh." The Spirit must have had a reason for that special reference, and that reason the Doctor believed to be the testimony which Abel's conduct bore to the reason and value of vicarious sacrifice. In the first recorded act of worship, he presented an offering by which he acknowledged that death was the just desert of sin. This was a truth which the world would need to recognise and remember to its close. It took precedence of every other truth, and could never die; and, therefore, Abel, "being dead, yet speaketh." Having shown that the words, thus understood, were specially applicable to Dr. Brock, he proceeded to make some references to his life and character, observing that there was a special fitness in his doing so in the fact that his own chapel had sprung from that at Bloomsbury. Had not Bloomsbury been a success, Regent's Park Chapel would not have been erected as it had been by an office-bearer of the former place, Mr. Brock having also been the first to preach in its pulpit. Though he had somewhat differed from Dr. Brock in thought, and had not associated much with him during his earlier years of his London ministry, he could appreciate his character. When God had raised up and long sustained an eminent servant, it accorded with a right interpretation of the designs of Providence to regard him as a pattern to others, always remembering that God alone is great, that defects in character are not obliterated by death, and that it is a mistake to regard the dead as necessarily better than all the living. The best testimony to his usefulness was in the results of his ministry, which, both at Norwich and London, proved him "a workman who needed not to be ashamed." Before the erection of Bloomsbury there had not been a Baptist Chapel in London capable of holding more than 700 or 800 people, and several of the best of them were in obscure localities, but many large chapels had since been built throughout the land, the Metropolitan Tabernacle being the culmination of the order of things of which Bloomsbury had been the inauguration, and Dr. Brock's occasional visits to the provinces had supplied a great stimulus to denominational extension. He had kept abreast of the age in all measures for social reform. In that connection his lectures to the Young Men's Christian Association, especially those on "Mercantile Morality," and on the "Seventh Commandment," might be cited. In these matters he had not pleased everybody, and it was well that he had not, for there were those who had a vested interest in the maintenance of wrong and it was their hostility that he had aroused. It would not be easy to point out the secret of his usefulness—which consisted in a combination of qualities which would be difficult to analyse—but some of its features were palpable to everyone. There were first his natural abilities, which were of no mean order. So eminent a man must have been possessed of talent. Though God had placed means of usefulness within reach of every man, talent should not be depreciated—as if it would be the most stupid who would succeed. St. Paul, Jonathan Edwards, and Dr. Chalmers furnished illustrations. If Mr. Brock lacked gifts which some had, he had many which others lacked. Those who decried talent were fond of quoting the text, "God hath chosen the foolish things of this world to confound the wise;" but that meant things, not foolish in themselves, but only so in the estimation of this world. As, in nature, the deep, rich soil would produce the best harvest, so in grace; and it was not to be believed that Mr. Brock's high mental gifts were conferred without a design. Intellect was a gift of God no less than grace; and, other things being equal, the loftier the intellect the more capable the preacher. But abilities were useless unless diligently cultivated, and Dr. Brock's were so cultivated. He would not "offer unto God that which cost him nothing." He was never guilty of idleness or slovenliness. His subjects were always carefully studied. In preaching, he used notes but seldom; but he was a careful writer to the last. His last address was as carefully prepared as any previous one, and was declared to be one of the best he had delivered. Then there was the evangelical character of his ministry. The Cross of Christ in its varied aspects was his constant theme. But he was not content to inculcate soundness of creed merely: he brought the Gospel to bear on the hearts, lives, and homes of the people. He preached

sanctification as well as justification; but the Cross was the centre whence all his teaching radiated. His hold on the Gospel, and his manner of dealing with it, were the secret of his strength. This subject Dr. Landels illustrated by a quotation from Dr. Brock's valedictory sermon. Lastly, there was the devout spirit which he always manifested in conducting Divine worship, but especially in his prayers, which were singularly felicitous and comprehensive; and, though strong in his blows against sin, he was touchingly tender at a sick bed. With so many qualities, no wonder that he was so useful. His death left the denomination much poorer. Amid their losses, which had been very heavy of late, he had been a tower of increasing strength, and they had hoped to draw yet further on that strength, but the Lord had otherwise ordered.

In the evening, Bloomsbury Chapel was crowded long before the hour of worship, some three or four hundred persons having been unable to obtain admission. The Rev. J. P. Chown, the present pastor, took for his text Gal. i. 24, "And they glorified God in me." The preacher illustrated the text in the success that had attended Dr. Brock's ministry, the large amount of work he and his people had accomplished, and the fact that he laboured hard and effectually right up to the end. Of the first, Bloomsbury Chapel—with all that was now associated with the name—was the standing memorial. This could only be rightly estimated by considering the position of the Baptist denomination before 1848—its humble status and the obscurity of its places of worship and spheres of work. One fact would indicate the great success that had attended Dr. Brock's labours—the number that had joined the church and received communion-tickets had reached 2,500. All over the world were scattered those who blessed God that they had heard and known Dr. Brock, and many too he had doubtless met in heaven. This success was due to the talents and powers of the pastor, his eminent position, the exceptional circumstances of the church, the admirable body of workers that surrounded him, and the single-mindedness of all in the service of God. The long duration of the work was not to be measured by mere years, but by the quantity and quality of the work done—more, probably, in the twenty-four years than in any fifty or a hundred years of the history of any other Baptist Church. And Dr. Brock had worked right up to the last with the selfsame vigour and effect—so much so, indeed, that some of his last efforts, notably the address at the autumnal meeting of the Baptist Union, were among his finest, and seemed to combine the energy of youth with the maturity of age, and to promise that he would be spared still to labour in the churches. Dr. Brock was then characterised as a man of noble presence, vigorous and masculine intellect, large heart and broad sympathies. God made him to fill a large sphere—made the sphere for him and placed him in it. As a Christian man and Christian pastor, firm and unwavering through long years, holding fast the form of sound doctrine and untiring in labour till the last. The preacher concluded by quoting the earnest appeal contained in the last sermon preached by the Doctor during his pastorate of the church.

Also, in the evening, the Rev. G. W. McCree, pastor of the Borough-road Chapel, Southwark, preached a memorial sermon in that latter place, taking as his text Zech. i. 5, "Your fathers, where are they?" Having recalled the circumstances of his introduction to Dr. Brock at Norwich, by means of a letter from the Rev. James Edwards, of Nottingham, Mr. McCree set forth the advantages Dr. Brock had enjoyed in a pious ancestry, and narrated several facts connected with his early life, describing the interest with which he one day went out to gaze on the famous Joseph Kinghorne when passing through the town of Honiton, little dreaming that he was to become his successor at Norwich. After emphatically dwelling on the respect Dr. Brock always manifested for honest labour, and alluding to the conversion and baptism of his children, and the call of his eldest son to the ministry, the preacher proceeded to narrate the circumstances of Dr. Brock's own preparation for the ministry at Derby, and afterwards at Stepney, under the late Dr. Murch; pointing out that in these days of revival, and consequent facilities offered to young men for entering the ministry, there was danger that they should do so untrained and ill-prepared. Dr. Brock's call from Thrapstone, the scene of his earliest ministrations, to Norwich, his sixteen years' pastorate there, and his subsequent removal, together with the preacher himself, to Bloomsbury in 1848, were all passed under review. The sermon from this point abounded in deeply interesting personal reminiscences, for which we must refer our readers to a small volume which Mr. McCree hopes to issue before Christmas. It is worthy of note, however, that at a meeting held in September, 1870, Dr. Brock announced that he had preached 1716 sermons in addition to 826 others on Thursday mornings, that he had delivered addresses at 850 prayer meetings, and presided at 237 church meetings, of which last the odd 7 might represent the whole number in which anything approaching to unpleasantness had occurred. Mr. McCree referred to Mr. Brock's ample acquaintance with contemporary literature and current events, but read extracts from his valedictory sermon to prove that he regarded it as his great work to preach the Cross of Christ, and salvation through Him. Having narrated the history of Dr. Brock's last hours with much pathos, and applied the question asked in the

text, "Where are they?" to some of the most eminent of the Doctor's contemporaries, Dr. Harris and Dr. Godwin (who had both preached at the opening of Bloomsbury Chapel), John Branch, John Leifchild, Jas. Sherman, Samuel Cox, Joseph Archer, Baptist Noel, Norman McLeod (an especial favourite with the late Doctor), James Mursell, and Charles Vince, the preacher, in reply to the question, impressively read the description of the entrance of the redeemed into Heaven, given in the "Pilgrim's Progress," and concluded by urging his hearers, by the solemn memories of Dr. Brock's ministry, and the yet more solemn memories of the sufferings of Christ, to be reconciled to God.

MR. HENRY RICHARD, M.P., AND HIS CONSTITUENTS.

On Tuesday night, Nov. 16, Mr. Richard, the member for the Merthyr Boroughs, gave his annual address to his constituents in the Temperance Hall, which was densely packed on the occasion. Though there had been rumours of some disturbance on the part of some Tories from Cardiff, none took place. "From the first word of Mr. Richard's speech to the last (says the *South Wales Daily News*) the attention of the large audience was close and unflinching. There could be no mistake as to the tone and temper of the meeting, no mistake as to the enthusiastic feeling of the audience—and there could be no mistake as to their intelligent appreciation of the admirable speech of their member." The meeting was presided over by Mr. C. H. James, the chairman of Mr. Richard's committee, who commenced the proceedings with a short and vigorous speech.

Mr. RICHARD, M.P., who was received with enthusiastic applause, first said a few words in Welsh, and then proceeded to speak in English. He began by congratulating his hearers upon the termination of the social war which broke out shortly after his last visit to the district between masters and workmen, and hoped the formation of the Board of Conciliation, which was now discussing the proposed sliding scale, would succeed in rendering it impossible for another such disastrous conflict to occur. Such a mode of settling disputes was supported by the testimony of gentlemen such as Mr. Samuel Morley—a gentleman who has given a thousand proofs of his generous feelings towards the working classes—(cheers)—Mr. Rupert Kettle, and Mr. Mundella. Boards of Conciliation had become settled institutions in various parts of the country, and he hoped the system would be permanently established in South Wales also, because a permanent board had great and unquestionable advantages over temporary arbitration. It was the same in international arbitration, and it was one of the objects of the Association for the Codification of International Law to form a digest of the law of nations, and thereby to lay a basis for the formation of a court before which international questions could be brought and decided by argument and reason upon the just principles of international rights and obligations without the arbitration of the sword, which decided nothing but who was the strongest. Some cynical people said that arbitration had failed. He himself only knew of one failure out of twenty cases, though he maintained that it was worth establishing international arbitration if they only succeeded in averting one war. (Cheers.) So if by means of boards of conciliation they could prevent only one strike in twenty years, how much misery and unkindness would they avert? (Cheers.) During the late deplorable struggle in South Wales the conduct of the working classes had throughout been admirable, and he felt proud of his countrymen. His friend, Mr. W. E. Forster—and he thought he might call him his friend, although he had had some grave differences with him upon the education question—came down during the strike to visit and examine into the state of things by the evidence of his own senses, with some vague idea perhaps, if the opportunity presented itself, of mediating. He afterwards told him (Mr. Richard) that the thing which astonished him most was the marvellous quietness of the people. (Loud cheers.) "Yes," I said, "there is no outbreak of violence." "Violence," he said, "there was no angry or insulting word." That noble and dignified position was a credit to their national character; and what was more, reflected credit upon their religion. (Loud cheers.) Turning to general politics, he said things were signally stagnant, and it was a just complaint of the newspapers that the out of Parliament speeches were marvellously dull. It was perfectly true, and he thought they could return the compliment to the press, for he really did not know when the papers were so flat, stale, and unprofitable as at present. (Laughter.) He supported the Irish members in resisting the proposal of the Government to revive the Coercion Act in that country, and he did so because he believed it was an arbitrary stretch of power to place in the hands of any one man. He sympathised with the Irish members in opposing the imposition of tyrannical powers which English-

men would not tolerate for a month. It had been observed that the late Government had incurred great unpopularity through harassing many interests. No doubt some interests were harassed, but it was impossible to effect large reforms without doing so, and it was beyond question that some of them deserved to be harassed. But there was one consolation—the late Government having been so harassing, the present Government had determined to harass nobody at all, unless it were the Nonconformist interest. (Cheers.) Mr. Disraeli seemed to have issued instructions to his colleagues and subordinates in the language of the apostolic teaching, "Be gentle, show all meekness to all men." (Loud laughter and cheers.) Their official demeanour was acceptable to everybody, but he feared they wanted a little backbone. They reminded him of the snail which, as they knew, was very slow. If they put an obstacle in its path it drew in its horns at once—(cheers and laughter)—and either stopped or found another path. So with the Conservative Government. If any one went to them and said, relative to any one of their measures, "There is such and such provision, which I don't like," they are met with the reply, "Oh, very well; we will withdraw it." (Laughter and cheers.) Hence nearly all their measures were of a permissive character. In the case of the Landlord and Tenant Act, this permissive principle was peculiarly inequitable, because it enabled the landlord to contract himself out of his obligations altogether. With regard to the labour laws of the last session, he must frankly acknowledge that the Government had met the case of the workmen fairly, with a desire to do justice to their claims. The bills were exceedingly defective when brought in, but with the amendments introduced at the suggestion of Liberal members they were ultimately passed in a form which, though leaving much to be desired, was nevertheless a great concession to the just demands of the working classes, and went a long way towards placing workmen upon the same level as all other classes before the eye of the law—a position to which they were incontestably entitled. There could be no rest upon their part until they had the full measure of justice meted out to them. (Cheers.) The object of the Artisans' Dwellings Act was altogether meritorious, and he thought it probable that that Act would ultimately be productive of the most gratifying results in the improvement of the condition of the workmen of large towns. The Friendly Societies Act was a measure designed especially for the protection of working-men from the losses of assurance in fraudulent and insolvent societies; but one of its great defects was that it permitted these societies to audit their own accounts, to value their own assets, and to rank with the best societies, without giving the public any power to assure themselves of the soundness of their statements. He feared, therefore, the tendency would be to throw dust in the eyes of the people by giving recognition to those societies without providing any means of testing their solvency or insolvency. The best remedy for that was perhaps the improved education of the working classes themselves, who would become year by year more competent, and, he hoped, more disposed to examine with a minute and searching eye into the character of institutions in which they were so deeply concerned. The Slave Circular of the Government was a gross blunder, which he did not entirely regret, because it had shown that the Conservative Cabinet did not understand the true feeling of Englishmen.

What, after we had paid without a murmur twenty millions of money in order to purchase the freedom of the slaves in the West Indies, are we now to become the bum-baillifs to some petty state in order to seize the fugitive slaves and deliver them back again to their merciless masters? No! That we shall never submit to. (Cheers.) One good thing came out of this blunder, and that is, that it has proved that the public opinion of this country on this question of slavery is sound to the core. (Cheers.) No man on the platform or in the Press, not even the most determined and rabid Tory, has dared to say one word in defence of this circular; and I am glad of it, I am glad almost that they have made this blunder, in order that there might be elicited such a declaration of the sentiments of the people of England in regard to this question.

It was an unfortunate fact that there was not such an abhorrence of slavery in some quarters under British rule as people imagined, and he mentioned an incident which came within his own experience during the last few months in which coloured families emigrating from St. Helena to Natal had their children excluded from the schools in the colony on account of their colour, and only on a reference of the case to Lord Carnarvon, did the local authorities in Natal issue an edict opening the schools to all children irrespective of colour. [The details of this incident were given in full in our last number.] Adverting to the foreign relations of the country, he expressed his confidence in the wisdom of Lord Derby in steering clear of serious difficulties generally.

Last year he proclaimed this as the principle of his foreign policy, and I venture to say that a nobler ideal of official responsibility was never shown by any Christian statesman. He said—"Our aim is, in our foreign policy, first of all to maintain peace as regards our own country, and then secondly to do what we can to maintain peace between all other nations." (Cheers.) Yet during the past year we have narrowly escaped two wars in the East—one with Burmah, and the other with China. Now it is not easy to ascertain the real facts of the case as to our quarrel with Burmah, for the Government pertinaciously refused to give us the official documents. During the last session of Parliament I made two or three attempts to obtain them, but

I was met with the old cant phrase that it would be detrimental to the public service. Just see what that means. That it is detrimental to the public service to give to the people of this country any authentic information with regard to matters going on in which their interest and their honour, and their moral responsibility may be deeply concerned. (Cheers.) All I can say is this, if this squabble with Burmah resembles in any degree another quarrel we had with the same empire twenty-five years ago, it is a thoroughly unjust quarrel. At that time I examined carefully all the official correspondence in relation to the quarrel, and I found it amounted to this, that for the trumpery claim of £950, urged by the Governor-General of India on account of compensation to certain merchants of Rangoon, who were thought to have been wronged by some officials of Burmah—on that plea we made war upon the Empire of Burmah, which ended in our annexing one of the best and fairest provinces of the empire, and that I maintain was an unscrupulous and high-handed act of spoliation committed by a strong power upon a weaker. (Cheers.) With regard to China I must express my own conviction that the history of our intercourse with that empire is one of the most shameful chapters in the annals of our country. It is very easy for us to overwhelm China with opprobrious and contemptuous epithets, and talk of them as barbarians, to whom we must teach a lesson, and whose insolence we must chastise. But I maintain that we have inflicted greater wrong than we have endured in China. What do we see? We have seen a struggle going on for thirty or forty years, and one of the strangest the world has ever seen—on the one hand the nation resisting to the utmost the introduction of a pernicious and poisonous drug, which was demoralising and degrading, and destroying its people—resisting it by every means in its power, by restrictive regulations, by earnest remonstrance with the foreigners interested in the traffic, by proclamations, and warnings to their own subjects, and by laws of great severity enacted against offenders; and on the other hand, the representatives of a great commercial and so-called Christian country strenuously and perseveringly endeavouring by every means in their power, by smuggling, by violence, by corruption of the Customs officers of China, by offering temptations to the servants of the Government, by pandering to the vilest tastes of the people, putting forth every effort to force this pernicious article upon the people of China ultimately at the mouth of the cannon and the edge of the sword. (Cheers.) And yet we profess to be angry and astonished that the Chinese don't like us and don't wish to have any further intercourse with us. We have had three wars with that country, and if, after these three wars the Chinese can do anything else than dislike us, they must have a great deal more of Christian forgiveness than most of us have. We had first the opium war, then the war for the Jorcha Arrow, and in regard to that war all the principal statesmen of this country united in its condemnation—all but Lord Palmerston—Lord Derby, Lord John Russell, Mr. Disraeli, Mr. Gladstone, Mr. Bright, and Mr. Cobden, all condemned it as an unjust war, and yet for all that we were for days pouring red-hot shell into the midst of the crowded city of Canton. And, after all these barbarous acts, is it any wonder that the Chinese should not have any wish to have any intercourse with us? We ought to treat the Chinese with kindness and consideration, and no doubt they would be ready enough then to enter into commercial intercourse with us. (Applause.)

With regard to the future he could not say much. Probably the Government would go on giving them good advice under the guise of Acts of Parliament. There would no doubt be a new Merchant Shipping Bill to satisfy the public feeling evoked by the eloquence of their somewhat irregular friend, Mr. Plimsoll—(loud cheers)—something on the subject of local taxation, the pollution of rivers, savings banks, and possibly something to mitigate the monstrous scandal which existed in the Established Church under the name of patronage, by which livings, the cure of souls, were brought into the market to be sold like pigs or cattle to the highest bidder. (Cries of "Shame.")

The Bishop of Peterborough introduced a bill into the House of Lords trying to deal with it; but the little virtue there was in it was squeezed out of it before it came out of the House of Lords. There is no way of dealing with the question, but one—and that is by the separation of the Church from the State. (Tremendous cheering.) There is another measure which is promised to you—not by the Government, but by private legislation, and that is a bill to give you more bishops. (Great laughter.) There was one new bishop created by Act of Parliament last session. I did what I could to resist it. I said that I did not think the House of Commons was a proper body to regulate the affairs of a Christian Church. (Cheers.) I tried to point out kindly to my Church friends how utterly humiliating and degrading was their position in coming to such an assembly as that, consisting of Roman Catholics, of Presbyterians, of Independents, of Baptists, of Unitarians, of Quakers, of Jews, of Wesleyans, of Calvinistic Methodists, and I do not know how many more, of every religious belief, and of no religious belief—to come to such an assembly as that, and to ask us to regulate the internal affairs of their Church. As I said to them on a former occasion, there is not the smallest Dissenting Church in the kingdom that would not spurn the interference of such a secular body as that. (Loud cheers.) Well, but really, if there be any districts in England who are hungering and thirsting after more bishops—don't you think we in Wales here could spare them a few? (Laughter and cheers.) I do not wish to say anything disrespectful of the gentlemen who are now occupying the Welsh sees. I believe the Welsh sees were never more worthily occupied than they are now, and I speak of those gentlemen with all respect, but I believe we in Wales, really think we should not be incurring any mortal danger—(Renewed laughter)—spiritually, morally, socially, or politically—if we were to say to the Government, or to those who promote these matters, we will make a bargain with you—(much laughter)—we will swap—(Loud laughter and applause)—you give us disestablishment in Wales, and we will make you a present of two brace of bishops. (Laughter and cheers.)

With regard to the future of the Liberal party there was not at present much to encourage them. They wanted a policy, and those ex-Ministers who had lately spoken in public had nothing particular to offer them. Sir Henry James had, indeed, convincingly and triumphantly shown that the Fugitive Slave Circular was not only inhuman but utterly illegal according to all the recognised principles of international law, and he (Mr. Richard) thanked him for it. But he had no contribution to offer relative to the politics of the future. Sir Henry rather condemned any agitation for new Radical measures when the country appeared to be satisfied with what it had got. But years ago the Whigs, of whom Sir Henry James was a type, discouraged the men who agitated for the repeal of the corn laws as restless men, and yet that and still greater reforms had been accomplished through the efforts of men who were at the time denominated restless:—

Lord Melbourne, when they went with a deputation to ask for the full repeal of the Corn Laws, asked, "Why, gentlemen, are you in your right minds to ask or anticipate any such thing?" Yet the reform has been accomplished. Then came the agitation of Mr. Bright for the extension of the suffrage, when he went about the country making those magnificent speeches by which he aroused the people. He was branded as a restless man, yet he succeeded in awakening such a demonstration of public opinion, especially on the part of working men who were excluded from the suffrage, that first of all the Liberal Government had to take the matter in hand, then Mr. Disraeli had to come to dish the Whigs with a far more Radical measure than Mr. Bright has ever demanded. What they mean by speaking of restless men is to try to put down the men that are agitating for complete religious equality by the separation of the Church from the State. (Cheers.) But we shall go on notwithstanding; we shall agitate; we shall try to teach the public mind, and by-and-bye our Whig friends will come in and will do the work, taking it out of our hands, and then they will say, "see our zeal for the Liberal cause." (Cheers and laughter.)

The immediate future of our foreign relations was somewhat disturbed by the precarious position of Turkey, but he did not apprehend another Crimean war, though there were some folks in this country who thought it must be repeated. The Crimean war was a tremendous mistake. A hundred thousand lives and four hundred millions sterling were sacrificed in that struggle to secure and regenerate Turkey, and what was the result? A worse condition of things than ever. We see every attempt of the English people to ameliorate the condition of the Christian population frustrated, and all the remonstrances of the British Government set at naught; and were they now going to make war again for the defence of that decayed, corrupt, fanatical, and cruelly unjust State? No. (Loud cheers.) The most discouraging thing, in his opinion, in reference to the future of the Liberal party, was the indecision of their leaders in the press and on the platform, which led them to say: "Be still, do nothing, ask for nothing, don't alarm the country, the country does not want any organic reform; be still, wait, restore us to office," "rally around the old flag." And their answer was, "Yee, we are willing to do that, only we want to see something inscribed upon the flag. (Cheers.) You cannot get up enthusiasm for a mere piece of naked bunting without any device or any motto of any kind upon it. You unfurl the old flag, and, having something distinct upon it which earnest men can take up, you will find that the Liberals of Wales, the Nonconformists of Merthyr, will press forward as in times past, and show that they are not men to desert their standard in the day of battle. (The hon. member resumed his seat amidst tremendous cheering.)

A number of questions were then submitted to Mr. Richard, to which he replied *seriatim*. He had felt, he said, for personal reasons, some difficulty in voting for the payment of members. As to the payment of the costs of the prosecution in the Tichborne case, he said that the second trial was a criminal and not a civil one. He had read the reports of the trial and had heard Dr. Kenealy's three hours' speech in the House of Commons—a speech very quietly listened to—but his own conviction coincided with that of almost every member that the convict at Dartmoor was Arthur Orton, that he was justly convicted, and that he is now bearing the punishment of his own evil deeds. He thought that land ought to bear a fairer share of taxation for the support of schools, and he could not at present support triennial Parliaments, nor for the entire abolition of the income-tax unless he could see his way to meeting the deficiency, but he urged all to advocate a reduction of expenditure. 70,000,000 a year was a monstrous sum, but so long as it was borne without grumbling, they could do nothing. He believed canvassing at elections a mischievous practice, and should like to see it abolished. But any legal remedy was difficult to define. The unequal distribution of seats was a great evil, and he should continue to support Sir Charles Dilke's motion on the subject.

The following resolution was then moved by the Rev. D. Jones, B.A., Congregational minister; seconded by Mr. John Fergusson, and supported by Mr. Matthew John, a well-known and popular working man:—

That this meeting begs to tender its warmest thanks to Henry Richard, Esq., M.P., for his able and eloquent address, and for his singular devotion to the cause of progress and advanced Liberalism during the last session of Parliament, and desires to record its continual confidence in the hon. member, as one eminently qualified to represent this borough in Parliament.

The vote was carried with immense cheering, and

acknowledged by Mr. Richard. The meeting closed with a hearty vote of thanks to the chairman.

On Thursday evening Mr. Richard addressed his constituents in Aberdare at an equally crowded and enthusiastic meeting, Mr. David Davies presiding. The following are extracts from the hon. member's speech, ranged under specific headings:—

THE BURIALS BILL.

In regard to the future, I want to indicate to you some of the questions that are likely to come up for discussion, probably in the next session of Parliament, in which you, as Liberals and Nonconformists, are likely to be specially interested. I think it not unlikely that some attempts will be made to settle the burials question. Now I want to give you a very brief sketch of the history of that question in the House of Commons. The Burial Bill has been introduced on several occasions by our distinguished countryman, Mr. Osborne Morgan—(cheers)—who has advocated the rights of Nonconformists in this respect with eminent ability and skill in Parliament. During three or four sessions that bill was carried on the second reading by an immense majority, I think on one occasion by a majority amounting to 100; and even when in the last session of the last Parliament when Mr. Disraeli himself came forward to lead the opposition to it, it was carried in the face of all his influence by a majority of more than sixty. (Cheers.) But then such are the rules of the House, that when the Bill of a private member goes into committee, and the various clauses have to be examined and considered one by one, it is quite possible for half-a-dozen resolute men, by taking advantage of the forms of the House, to render it impossible to pass such a bill into law. That has been the case in regard to the Burials Bill—(Shame)—adopted by the House, as I said before, again and again on the second reading. There are half-a-dozen men who are so determined that it should not become law, that night after night they took advantage of the forms of the House to defeat our efforts to carry it through. Well, last session Mr. Osborne Morgan brought forward his bill again, and there was certainly one of the most interesting discussions on the subject we ever had. Mr. Gladstone spoke in favour of the measure, and so did Mr. Foster, and I endeavoured, to the best of my ability, to represent the sentiments and requirements of the Nonconformists of Wales. (Cheers.) But what specially distinguished that debate was a speech of extraordinary power and pathos from Mr. John Bright—a speech which made a visible impression on both sides of the House; and when we came to the division, although the Conservative party ordinarily can marshal a majority of seventy or eighty against the Liberals, to everybody's astonishment they only got a majority of fourteen. (Cheers.) And what was still more ominous, a considerable number of the Conservatives abstained from voting, or went out of the House; and others, I think, obeyed the behest of the Conservative Whip with the greatest possible reluctance. They had, as it were, to drag them by the hair of the head into the lobby, and not only so, but several of them said that was the last time they would ever vote against the Burials Bill. (Laughter.) Scotch and Irish members, especially, on the Conservative side, felt in this predicament. In their country, in Scotland, and in Ireland, such measures had been in operation for years. (Hear, hear.) The churchyard had been open there to all religious denominations, and not the slightest inconvenience has been found. Now, this state of things has created a great deal of alarm among the clergy throughout the country, and so in the various meetings that have taken place they have been discussing the question, and asking themselves, "What shall we do—for the beginning of the end is at hand?" (Hear, hear.) They see that absolute resistance becomes for the future impossible, and therefore they are suggesting all kinds of compromises; and I want to take your judgment to-night—and I have not much doubt as to what that judgment will be—in regard to the merits or demerits of these proposals of the clergy. One of them is this, that we should enjoy the great distinction of going into churchyards and burying our dead, if we consent to do it, without saying one word over the grave. ("Shame.") Well, if we ask our Church friends "Will you be content with a similar mode of burying your dead?" they draw themselves up in perfect horror, and say "No, that would be a heathenish mode of burying our dead. It is like the burial of a dog." Yet, what they would shrink from themselves is good enough for Nonconformists. You are to go to the place of interment; you are to deposit your beloved ones there, and you are not allowed to utter one word of hope in regard to the deceased, nor one word of prayer on behalf of the bereaved. You are to come and deposit the body in the earth, in absolute silence, and I say—and I hope in saying it I am embodying your sentiments and your convictions—that we cannot submit to such a dishonour and stigma upon our character. (Cheers.) Then another proposal is that a service should be read over the dead, to be agreed upon by a mixed commission of Churchmen and Dissenters, and to be duly set forth in an Act of Parliament. Well, now, imagine any one expecting that Nonconformists in this nineteenth century, after having protested for so many generations against the interference of the State in any matter connected with their religious service;—imagine the Nonconformists consenting to use a form of burial prescribed to them

by Act of Parliament. Why, in that case, they would become, to a certain extent, an Established Church. And this has been one of our objections from the first to the Established Church, that it is an Act-of-Parliament Church; and we don't recognise the power of that assembly, strong and august and mighty as it is, to interfere in the smallest thing connected with the service which we owe to our God. (Cheers.) Well another proposal is—and I observe in the papers of to-day and yesterday, that a petition or memorial has just been presented, by eight hundred persons, to Mr. Disraeli in favour of the plan which I am about to mention—that the Dissenters ought not to be allowed to go into a churchyard to bury their dead with such services as are acceptable to their consciences, but that power should be given to the local authorities to provide separate cemeteries, at the expense of the public, for the use of the Nonconformists. Now, mark the absurdity of this proposal. There are thousands—probably, I may say, tens of thousands—of parishes in England and Wales that contain only one burial place, and that is the churchyard; and yet our Church friends, in order to maintain their exclusive right, or what they consider to be their exclusive right, to the use of these churchyards, are willing to put the country to an expense of many millions of pounds, to form cemeteries where no such cemeteries are required, and where churchyards are already in existence, with ample accommodation for the dead. In this document which they have presented lately to Mr. Disraeli they say, "We don't wish to see persons going into the churchyards—into the burial grounds of the Church—to say whatever they may think fit to say over the graves of their friends and relatives." But, Mr. Chairman, I deny that the churchyards are the property of the Church. (Cheers.) They are the property of the parish, and every parishioner, according to common law, has a right to be buried in a churchyard. And is it not a painful and pitiful thing to find good, excellent Christian men—for so multitudes of them are—say, under the influence of ecclesiastical bigotry, that they will make these preposterous proposals, which are so insulting to us and likely to be so expensive to the country if carried into effect. They will do all this in order to keep a distinction up between the dead—instead of acknowledging that, at least, at death all our little sectarian differences should disappear, and that the bodies of Christians should be allowed to lie together in the same burial place, as we hope their spirits have entered into the world of spiritual union. (Loud cheers.)

THE EDUCATION QUESTION.

I think it is probable that something will be done with the education question. There are rumours in circulation—whether ill or well founded, I cannot absolutely say—that the Government contemplate some further educational measures; and there are signs which seem to give colour to these rumours. Mr. Cross, the Home Secretary, in a speech that he delivered a few weeks ago, pronounced with distinctness and emphasis in favour of compulsory education, and Lord Sandon, the Vice-President of the Council, has lately intimated that the work of his department would be unusually heavy this autumn. Well, I hope I may say in passing that among these heavy duties devolving on Lord Sandon one of them will not be the obstruction of the School Boards in providing education for the people where it is needed, as they have lately been doing at Abercansaid. Meanwhile the National Society, which, by the way, is an entire misnomer, because in no respect does that society represent the national interest in education; on the contrary, no association exists that is engaged in promoting the education of the people which is so intensely sectarian as the National Society, for its one object is to consign into, and leave in, the hands of the clergy of the Church of England the education of the whole population. It ought to be called the Sectarian Society for National Education. Well, this society has been petitioning, or is about to petition, for aid from the rates for the support of their schools. All these things indicate that perhaps there is another crisis approaching for the education question. With regard to compulsion, I am not anxious to obtain compulsion, unless it is accompanied with ample safeguards for religious liberty and the rights of conscience; otherwise that power may become an instrument of great injustice and oppression. If the power of compulsion is put into the hands of the managers of sectarian schools, or of any kind of agency under the direct influence and control of the clergy, I say that in thousands of parishes, in the rural districts of England and especially, it would be attended with most grievous oppression. It would give power to drag the children of Independents, Baptists, and Methodists, into schools that are pervaded by the sacerdotal element, and though the conscience clause may be nominally in operation, there will be no protection of those children against the influence which is brought to bear upon them. And I say we have a right distinctly to declare that we will not have our children delivered into the hands of men, hundreds and thousands of whom are doing all they can to undermine the foundations of our Protestant faith. (Cheers.) And with regard to the payment for these schools from the rates, that is absolutely inadmissible. When the Government of Mr. Gladstone brought in the first version of their Educational Bill, they had put into it a clause authorising school boards to make a certain payment out of the rates for the support of denominational schools,

but there arose such an outcry through the whole country against that provision that they had to withdraw it; and now, if the present Government propose—and I hope they will not propose anything of the kind—to put these denominational schools upon the rates, what will that be but to revive, in a still more offensive form, the old Church rates, against which Nonconformists strove so long and so strenuously? And is it likely that, having succeeded in putting away that impost, we will now allow the yoke, which neither we nor our fathers were able to bear, to be reimposed upon our necks? (Cheers.) Well, now, there is another notable proposition which our Church friends in their extremity have ventured to make, and it is this:—That those who are called upon, in the several parishes, to pay an education rate should have the power to allocate their part of the rate to any school they may choose, so that the Roman Catholics may say "I pay this school-rate in order that my part shall go to the support of the Roman Catholic school," and the Churchman, "my part shall go to the support of the Church school," and so on. I don't think, Mr. Chairman, there is the slightest possibility that any Government could entertain so preposterous a scheme as this, for we should have, in addition to permissive legislation, of which they have given us so much, a still more unwise and more extraordinary thing, and that is, elective and optional ratepaying; and if it is allowed in one direction, why cannot we be allowed to apply it in other directions? Quakers and members of the Peace Society may say, "We shall give our part of the taxes to be apportioned, not to the support of the army and navy, but to the education of the people and the erection of better dwellings for them; and so every man in the country may have his own pet scheme, and demand that his rate may be appropriated to the maintenance of that scheme, and you can imagine the confusion of anarchy that would spread throughout the kingdom. Well, I have read, with very great satisfaction, part of the speech of the present leader of the Liberal party, which was recently delivered at Bristol. Unhappily, our great weakness as a Liberal party at this moment is, that we have no very distinct policy on which we are agreed, but I was delighted to see what the Marquis of Hartington said on that occasion. He said, "I think upon the great subject of education I can see signs in the Liberal party of their disposition to sink—I will not say their minor differences, for where so great a matter as what is called the religious difficulty is concerned, I will not call it a minor difficulty—I think there is a disposition on the part of the Liberal party to sink their differences, whether great or small, in consideration of the great object which all are beginning to recognise, namely, that there is a paramount necessity that a secular system of education may exist and extend throughout the country at large." (Loud cheers.) Now, that I believe from the bottom of my heart is the whole solution of the educational difficulty—(cheers)—that the Government, so far as its agency is concerned, shall restrict itself to what it can do, without prejudice, or trenching upon any man's conscience, to take care that the children of the people of this country have a sound, wholesome, secular education provided for them, and then throw the responsibility of providing religious education upon the ministers and the parents and Sunday-schools, and those to whose province religious education belongs. (Cheers.) Now, Mr. Chairman, I do not want education without religion. Education without religion would be like the universe without the sun. Without the principles which religion inculcates, the hopes which religion inspires, the consolation which religion affords, how poor a thing this human life of ours would be! (Cheers.) And when I hear some of our Church friends say that we are opposed to the Bible, I cannot help feeling something like scorn rising in my mind, especially when that is applied to Wales; for I ask who has done most to provide Bibles for the people of Wales, and who has done most to bring the teaching of the Bible to the homes and to the hearts of the people of Wales? Why the Nonconformists, and not the Church people. (Loud cheers.) Yes, there must be religious education, but the question is, by whom must it be supplied? Shall it be by the schoolmaster in the day-school? I say that is not the best way to teach religion. I believe we can all here present to-night say from our own personal experience that whatever religion we have acquired has not been acquired in a day-school. It has been acquired at our mother's knee; it has been acquired when our fathers took us on their knees and taught us, in language adapted to our infant capacities, the love of Jesus Christ; it has been taught in our Sunday-schools, in our churches, and in our chapels. I say you may teach theology if you please as part of school routine, but religion and theology are different things. The religion of the heart that takes hold of the human conscience and character, cannot be taught in day-schools. (Prolonged applause.)

THE DISESTABLISHMENT QUESTION.

Perhaps you would be disposed to ask me what are the prospects of another question, which I think many of you are deeply interested in, and that is the question of Disestablishment. (Cheers.) I believe this is a question which is filling everybody's mind, and which everybody is trying to evade and ignore. Looking broadly upon the tendency of things, not only in our own country, but

in all countries, it seems to me obvious as the day, that there is a variety of influences converging in that direction. (Cheers.) With the conflict which is going on in every part of Europe and of the world between the civil and spiritual power; the conviction increasingly forcing itself on the minds of statesmen that everywhere religious establishments stand in the way of national life in all its various developments; the schisms and divisions existing within the bosom of the churches themselves, and nowhere more than in the Church of England, reminding us of our Saviour's words, "that a house divided against itself cannot stand"; the fanatical folly of many of the clergy, pushing to absurd extremes their assumption over the living and the dead, and thereby engendering disgust in the minds of moderate men of all parties—these things are working to the same end, and the end is this, a conviction that the only relations on which the Church and the State can co-exist in peace is that they shall be separated the one from the other, each one attending to its own province, and not meddling with the province of the other. (Cheers.) You will find that the question is cropping up everywhere. In all Church congresses, in all diocesan synods and conferences, in all episcopal visitations, it is forcing its way to the front; and very curious is the form which the discussion of questions between Churchmen and Nonconformists sometimes assumes.

BISHOP OF LLANDAFF AND THE NONCONFORMISTS.

Down here is your own good bishop, the Bishop of Llandaff, who has been lately visiting his clergy and delivering his triennial charge. Now I wish to speak with all respect, as I have always spoken with all respect, of the present Bishop of Llandaff. (Hear, hear.) I think that more than any one of his predecessors, so far as I know, he seems to have felt and acted up to the responsibilities of his high position. It is impossible not to feel respect for him when, amongst other things, appointed to a Welsh see, he has taken, as I understand, great pains to acquire the Welsh language. (Cheers.) Perhaps the amount of Welsh he has acquired is not very much, still the effort proves a conscientiousness that is worthy of all honour; but what did the Bishop of Llandaff say in his late triennial charge? After proclaiming in the most dolorous language the utter insufficiency of the resources of the Church to meet the requirements of this vast district he goes on to use these words, "The Nonconformists, unembarrassed by the want of endowments and the necessity of rendering their chapels permanent, were ready to take advantage of the occasion. Meeting-houses are erected, and in many instances, he did not doubt, from religious motives; but it was notorious"—and this is the passage to which I ask your attention—"it was notorious that such buildings in South Wales were often a matter of pecuniary speculation, and if they did not answer as places of worship, they could, without difficulty, be adapted for other purposes." Now, the Bishop of Llandaff has been some twenty-five years in this diocese; he has had ample opportunity to obtain correct information upon that point, and yet he stands up to address his clergy, and gives utterance to this monstrous statement—that it is notorious that in many instances chapels are built as mere matters of pecuniary speculation. Is it true? (Loud cries of "No, no.") Well, some thirteen years ago Mr. Gathorne Hardy made a somewhat similar statement in the House of Commons, although in a more modified form. He said that Dissenting chapels in Wales were built by speculative builders, who erected them on the security of the pew-rents, and realised seven per cent. (Laughter.) Well, Sir, on the first opportunity that I had—and this is one of the services which you have enabled me to render the Welsh Nonconformists—on the first opportunity that I had, I adverted to this statement of Mr. Hardy, and assured him and the House that he was totally misinformed; that chapels in Wales were built not by speculators, but by the people for the people, and with the people's money, and vested in trust for the congregations which erected them, or for the religious body to which those congregations belong. Well, Mr. Gathorne Hardy is a strong Conservative and strong Churchman, but is a most honourable and high-minded man, and, when his turn came to speak, two nights after I had spoken—it was in the debate on the Irish Church—he adverted to what I had said, and stated that what he had stated had been received from a gentleman of high authority. And then he added that if the honourable member for Merthyr, being thoroughly acquainted with Wales, told him that no such thing existed, he would readily withdraw that statement, and he was sorry he had made it. (Loud cheers.) I think that was the conduct of a gentleman—(renewed cheers)—and more than that, Mr. Hardy wrote to his informant and found, of course, that he could not substantiate the allegations. Mr. Hardy then came to me and again expressed his regret that he had been misled, and said if I thought it necessary he would again publicly withdraw the statement in the House of Commons. After he had already done it in so handsome a manner, I did not see any necessity for any further explanation. Now, Sir, the worthy bishop, as I said before, had opportunities of informing himself upon this matter, and now I think we have a right to ask him—my words will probably reach him through the medium of the press—I ask him on behalf of the tens of thousands of Nonconformists of South Wales if it be notorious that their chapels are built as matter of speculation, to specify some three or four cases,

at least, where such a thing has taken place. He cannot do it. There is no such thing—(loud cheers)—and certainly, when he speaks of chapels being built and then turned to some other kind of use, he ought to have been aware that he was a man living in a glass house and beginning to throw stones—(laughter and cheers)—for I find that this has really been the case in regard to a good many churches. (Renewed laughter and cheers.) I hold here in my hand a pamphlet which contains a report—a very remarkable pamphlet it is—of an association of Welsh clergymen in the West Riding of the county of York. Some years ago there happened to be a very considerable number of Welsh clergymen settled in that part of the country, and they were earnest, patriotic men, who took a very great interest in the Church of their native country, and they used to meet occasionally to ventilate their grievances. On one of those occasions, in the year 1853, the Rev. John Hughes made a speech, in which he said, "I hold in my hand a list of the number of churches and chapels in Wales which are either extinct or in ruins." How many do you think there were? There were 245. (Sensation.) He gave the name of everyone of them, and in Glamorganshire, in the diocese of the Bishop of Llandaff, there are no fewer than thirty-six churches which once existed, but which have disappeared or fallen into ruins. And I was reading some time ago, when preparing an article on the history of religion in Wales, a very interesting work, published by a Dr. Erasmus Saunders, in the year 1721, entitled, "A View of the State of Religion in the Diocese of St. David's about the beginning of the Eighteenth Century." This book contains the most deplorable picture of the condition of the Welsh Church as regards its material and spiritual interests. He describes some of the churches as totally decayed. "They do only serve," he says, "for the solitary habitations of owls and jackdaws." (Laughter.) And then he gives the names of a number of such churches in Pembrokeshire, Cardiganshire, Breconshire, and Glamorganshire. He then goes on to say that "the endowments, whatever they were, are now alienated from the churches, and the churches most of them demolished, the use for which they were originally intended being almost forgotten unless it be at Llanybri, where, I am told, the proprietor has let that church"—to whom do you think? Oh! Horror of horrors—"to the neighbouring Dissenters—(laughter and cheers)—who had turned it into a conventicle"; and yet the Bishop of Llandaff stands up before his clergy to reproach the Nonconformists of South Wales with building chapels, and then, if they fail as religious speculations, turning them to some other purpose. Well, there, staring before him, if he had looked into the history of the Church in Wales, all these facts showing that the allegation, if not true as regards Nonconformist chapels, is true as regards his own Church. (Hear, hear.) I say, therefore, those that dwell in glass houses should not throw stones. (Vociferous cheers.) Well, now, ladies and gentlemen, you may be disposed to ask me what are the prospects of the Liberal party. Not very bright, I am afraid, and mainly, as I have before hinted, because the Liberal party has not yet had the courage to adopt and to announce a distinct policy in which it is possible to feel any interest or enthusiasm. (Hear, hear.)

MR. GLADSTONE AND THE LEADERSHIP OF THE LIBERAL PARTY.

I am sometimes asked whether I know anything of the probability of Mr. Gladstone returning to his place at the head of the Liberal party, for so long as he lives our eyes will be always turned towards him, whoever may be the nominal leader of the Liberal party. I wish to speak with every respect of the Marquis of Hartington. I was one of those who advocated his being placed in the position he occupies. He is, on the whole, the best man, and has discharged his duties—not very onerous duties at present—as leader of the Liberal party with great judgment and tact, and occasionally with great spirit; but there is not much "go" in him, and we naturally turn our eyes towards Hawarden—to the great Achilles who is in his tent there. I am asked what I think of it. Well, I have no knowledge beyond what is common to you all. When Mr. Gladstone is asked, as he sometimes is, by impertinent busybodies who intrude upon him and who have no right to ask, whether he intends to come back and resume the lead of the Liberal party, it is impossible that he can give any other than one answer. After his letter to Lord Granville resigning the post he must say "No," yet I venture to hope that when the time comes, should any great question attain obvious maturity, and public opinion become enlightened and stimulated in some direction that we deem desirable, and there is a probability of a strife of principles becoming again really earnest, I rather think that, like the war-horse in the Book of Job, we should soon hear him answering the trumpet-call to battle. (Loud cheers.) One thing I can say with confidence. It is sometimes rumoured that Mr. Gladstone will relinquish all share in public affairs, but if that be so it is not because there is the smallest indication of a decay of power in body or in brain. (Cheers.) I had the pleasure of meeting him two or three months ago in private, and there were all the evidences of the most exuberant vitality and vigour, as indeed his various publications demonstrate. Now I am not one of those who grudge—as some Liberal friends of mine have grudged—the time and labour which Mr. Gladstone

has been bestowing upon the particular controversy into which he has entered with so much animation and enthusiasm. On the contrary, I believe he has rendered a service of priceless value to the cause of truth and justice and freedom, such a service as no other man in Europe could have rendered so efficiently. It was time that someone with a vigorous arm should deal a blow at the crest of that stupendous Power that has been again holding up its head more daringly and menacingly than at any time since the Reformation, threatening the mental and spiritual liberty of the people of Europe. It was time that somebody should call attention to the great sacerdotal Power so arrogant in every nation of Europe, and he has done it most admirably and efficiently. (Cheers.) I observe that mere secular politicians—and I use that word not at all opprobriously, but by way of distinction—have been sneering at Mr. Gladstone for the course he has taken in the matter, but I have remarked that mere secular politicians very often miss their way because they don't take any account of the great spiritual forces that are at work in society, arising from deep, earnest, it may be fanatical, religious conviction, which they ignore or undervalue. But Mr. Gladstone is himself an earnestly religious man—(Hear, hear)—and he has that which is valuable to the statesman as well as to any other man—the insight of faith, and I have no doubt he has judged more correctly than the secular politicians the signs of the times, and has seen what is coming upon Europe, and the necessity for all men who love civil and spiritual liberty to stand vigilantly upon their guard against the aggressions of the Power that is fatal to both; and I believe the studies through which Mr. Gladstone is now passing are not an unfavourable discipline to prepare him for the work which, we hope, he will some day accomplish, for I think he cannot have dwelt so much upon the history and present operation of sacerdotal power in Europe, without the thought intruding occasionally upon his mind that the best way to deprive this sacerdotal power of the danger it threatens is to take the secular sword entirely out of its hands. And this, Mr. Chairman, is all we are asking. (Loud cheers.) I desire to speak now to our Church of England friends. Should any of them be here, let me assure them that we don't wish to do any harm to their Church. I would not touch one of the hairs of the head of the Episcopal Church as a religious institution; I can say from the bottom of my heart, "God speed," there is work enough for us all to do. I should like to see the Church ten times more efficient than it is in doing its work. But what we want is to wrest the sword out of the hands of the Church in order to plant the Cross of Christ there instead. (Cheers.) I don't think our Church friends have any right to reproach us, for our conviction is that the success of our efforts would tend more to their good even than to our own—that the day of disestablishment will be to their Church as life from the dead. (Loud and long-continued cheering.)

The proceedings closed with an enthusiastic vote of confidence in the hon. member.

A "Life of the Late Commodore Goodenough," by Clements Markham, C.B., is in the press.

The sale by auction of the works remaining from the London Annual International Exhibition of Fine Arts at South Kensington, was concluded on Saturday. The result of the nine days' sale was a total of 31,615*l*.

"The Triumphant Entry of Christ into Jerusalem" is the subject of the colossal painting upon which Gustave Doré is now engaged. The canvas for this work is said to measure thirty feet by twenty.

The Imperial Library of St. Petersburg is about to publish a photo-lithographic reproduction of a Hebrew MS. it has recently acquired, dating from the early part of the tenth century. It is pointed according to the Babylonian system.

THE WHITECHAPEL-ROAD MURDER.—Amid indications of great public interest, the trial of the brothers Wainwright was opened at the Central Criminal Court on Monday before the Lord Chief Justice of England. Henry, the elder brother, is charged with the wilful murder of Harriet Louisa Lane, and Thomas is indicted for having been an accessory before and after the fact. The Solicitor-General opened the case to the jury, and in narrating the circumstances of this extraordinary crime, laid before them a summary of the evidence by which the Crown proposes to establish the guilt of the prisoners. Amongst the witnesses called in support of Sir John Holker's statement was Alfred Stokes, through whose instrumentality the discovery of the remains was made. Police-constable Cox was under examination when the court adjourned. Yesterday, among the witnesses was Alice Day, who accompanied Henry Wainwright in the cab to the Hen and Chickens when the discovery of the remains was made, and who now described the relations between herself and the prisoner. Another witness was Miss Ellen Wilmore, milliner and dressmaker, of Merriman-street, Stratford, who detailed the circumstances of her acquaintance with Harriet Lane, what she knew of the deceased woman's relations with Henry Wainwright, her disappearance, and the efforts that witness had since made to ascertain from the elder prisoner what had become of her. Both Miss Wilmore and Mrs. Taylor, Harriet Lane's sister, identified the remains as those of the missing woman.

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. To one or two correspondents we must repeat that we cannot insert any further letters relative to the Hare-court pamphlet, which is a subject quite unfitted for newspaper discussion.

The Nonconformist.

WEDNESDAY, NOVEMBER 24, 1875.

SUMMARY.

THE spectre of the Eastern Question continues to disturb the European Cabinets. Although the insurgents of Herzegovina maintain their ground, and are hoping for the speedy capitulation of the forts of Nekeic and Goransko after the recent defeat of the Turks, the idea of an Austrian occupation is, for the present at least, quite abandoned. Prince Gortschakoff, who happens to be in Germany, is about to have a conference with Prince Bismarck at Berlin. The drift of their united opinions may perhaps be inferred from an article in the semi-official journal at St. Petersburg, which yesterday declared—"Neither an attack upon Turkey by the Northern Powers, nor an arbitrary occupation of Turkish territory by Austria and Russia, would be in harmony with the relations at present existing among the different States. Nothing but the united action of all the Powers is conceivable." The "united action" here indicated is apparently no action at all, beyond jointly exacting promises of reforms from the Porte, which will of course be nugatory. The Great Powers are simply paralysed in presence of appalling contingencies with which none of them are able to cope without kindling a conflagration.

Prince Bismarck has returned rather hastily to Berlin to take part in the debates of the German Parliament, where he appeared on Monday to defend the proposed new taxes for imperial purposes. The Chancellor declared his preference for indirect over direct taxation, his hostility to protection, and his recognition to the Parliamentary privilege of voting or refusing supplies. But a responsible Ministry is, in his view, at present impracticable, though he is ready to concede a responsible governor for Alsace-Lorraine. The prince is evidently anxious, at this juncture, to keep on friendly terms with the National Liberals, who want a reduction of expenditure or taxation, and will no doubt shape his policy accordingly.

The French National Assembly began on Monday the debate on the third reading of the Electoral Bill. M. Buffet declines to say whether the Government will put forward official candidates at the coming election. An amendment condemning such a course was yesterday rejected, though by the narrow majority of four, which is amply sufficient for the purposes of the Minister of the Interior. To-morrow the clauses relative to the *scrutin* will once more be considered. The attempt to induce the Government to amend the plan accepted last week, with a view to modify the uninominal system and give freer play to public opinion, does not seem to have succeeded. The Republicans can now exert little influence upon the Assembly, which has refused to abrogate the state of siege in Paris, Lyons, Marseilles, and other cities. M. Buffet, now "master of the situation," is taking a lesson from the Imperialists, and is outdoing their tactics. The constituencies are being artfully manipulated to the prejudice of the Republicans, and the entire administrative machinery in the rural districts is being put in force to interdict the sale of Opposition papers, and promote the sale of Bonapartist or MacMahonist sheets, which tell the electors that the Commune is raising its head again, that trade is at a standstill, and that the factiousness of the Radicals renders necessary the maintenance of the huge armaments which the country groans, and also the maintenance of such heavy taxation. These are the things which Cabinet Ministers like M. Dufaure and Leon Say, professed Liberals, are content to acquiesce in, with the prospect of being ousted from their seats when, by such Napoleonic devices, a Conservative majority has been secured.

The prevalence of cholera in various parts of Southern India, along the proposed royal route, Madras included, has quite superseded the original programme. The Prince of Wales is still at Bombay, but has been spending several days at Baroda, the capital of the Guikwar, where he was welcomed with ceremonies and entertainments of Oriental magnificence, treated with respectful courtesy by

the native population, and has been enjoying the field sports peculiar to India. From Bombay his royal highness is expected to proceed to Ceylon, after which it may be possible to proceed to Madras. These changes, though prudential, are unfortunate in their bearing upon the general effect of the Prince's visit.

Frequent Cabinet Councils, and the removal of Mr. Cavendish Bentinck from the Board of Trade to the office of Judge Advocate-General; and the attack upon the Government by Mr. Gorst, a prominent Conservative electioneering manager, for their administrative weakness in the various departments, and their parsimony, have led to reports, probably unfounded, of a "reconstruction" of the Ministry, and the retirement of Sir Charles Adderley and Mr. Ward Hunt. It will certainly be difficult to retain Mr. Hunt as First Lord of the Admiralty, and it is evident, that although a Government may command a party majority, there is always, after a sufficient interval, the danger of internal divisions, if not of serious differences.

The subsidence of political excitement could hardly be better illustrated than by Mr. Forster's reception on Monday by his Bradford constituents, who almost unanimously passed a vote of confidence in the right hon. gentleman. His elaborate speech was for the most part a judicious survey of current events, especially his remarks on the Eastern Question, and the importance of avoiding a policy of suspicion. Mr. Forster continues to insist on the necessity of extending the county franchise, and expresses confidence that the Liberals will soon recover lost ground. His view on the burials question was indicated by the expression of a hope that the party which boasted of its opposition to useless rates would not think it desirable to levy village rates in order to make separate cemeteries different from the parish graveyards. Naturally Mr. Forster's latest views on the education problem are of peculiar interest. He wishes for universal school boards, and believes they will eventually cover the country; but not yet. He hopes they will next session have a bill to enforce compulsory attendance, but not to give any increased State grant or the apportionment of rates to voluntary or denominational schools, or to encourage dogmatic or controversial teaching in board schools. Any such changes would in his view lead to the adoption of a purely secular system. Mr. Forster has certainly made some advance in his educational views, and as Lord Hartington predicts that this is one of the questions which the Liberal party will have to take in hand, we may expect some important debates on the subject next session.

THE IRON DUKE.

A FRESH disaster—no, happily, not a disaster, but an accident which came very near indeed to being one—has overtaken the Admiralty. The Iron Duke, which, as our readers will remember, rammed her sister ironclad in a fog off the Irish Coast and sent her to the bottom, seemed likely enough on Saturday last to meet the same unexpected and unwelcome fate. She steamed out of Hamoaze into the Sound, and thence left for the Channel to try her machinery by running over the measured mile. She had scarcely started on this commonplace expedition when a large volume of water rushed into her stoke hole through the main sluice-valve, which, for some reason or other not yet fully ascertained, had been left open, or had given way suddenly through the breaking of a spring. At any rate, for some time after the danger of the ship was apparent the cause of it was unknown. The pumps, of course, were rigged as soon as possible, the water-tight doors were closed, the donkey-engine was set to work. Still, the water gained continually. The report circulated in the daily Press describes the condition of things towards the close of that *mauvais quart d'heure* as so alarming that "the Iron Duke made the signal 'sinking' to the Black Prince, the flagship of Admiral Lord John Hay, second in command of the Channel Fleet, which as soon as it was received was repeated to Mount Wise, and thence communicated to the dockyard authorities." Tugs were thereupon ordered for the relief of the ironclad, but had not started before the Iron Duke's signal was revoked. What could the matter be? whence came this rush of water into the ship? She had touched nothing, she had been touched by nothing. It was at last discovered that the main sluice valve was open, and an engine-room artificer, up to his waist in water, managed with some difficulty to close it. The vessel may be fairly described as having been in extreme peril until this simple operation put an end to the adventure. She would have fired distress guns, but it was found that

she had no powder on board available for the purpose. Before a ship of war goes into harbour all powder and shell are taken out of her, and the Iron Duke's object in going out into the Channel being of such a temporary and everyday character, she took none on board. The report tells us that if the Black Prince and Resistance had not been in the Sound, the Iron Duke would have found it difficult, if not impossible, to make her danger known to the dockyard authorities. As it was, the signal was flying a quarter-of-an-hour before it was seen by the Black Prince.

The present First Lord of the Admiralty, Mr. Ward Hunt, has certainly been unfortunate in his administration of the navy. Unfortunate, perhaps, but not without laying himself open to a charge of inefficiency. He signalled the outset of his official career as First Lord by intimating that the British Navy, as it was left by the outgoing Administration, could not be relied upon for the defence of the country, and might be described as "phantom ships and a paper fleet"—an exaggeration which he was very soon called upon to reduce to ridiculously small proportions. In other respects the distinctive features of his naval Administration have done but little to recommend it to the country. The substitution of patronage for competition; the reversal of the finding of a court-martial in reference to the loss of the Vanguard; and the instructions to the officers of the navy as to the treatment of fugitive slaves on board Her Majesty's ships, have certainly associated his name with acts and occurrences which it is far from pleasant to dwell upon. And now comes this strange misadventure of the Iron Duke. Of course, it cannot be directly attributed to Mr. Ward Hunt's mismanagement. Misfortunes will happen in the best regulated navy. Some accidents are inevitable, and here and there one takes place which could not have been foreseen. Nevertheless, one cannot smooth over a cluster of serious casualties by a good-natured conclusion that nobody has been to blame for them. If so, what trust can be reposed by the country in its first line of defence?

The story of Saturday last cannot be read without raising a strong suspicion that the discipline of those officers to whom we entrust the handling of our ships of war, and particularly of our ponderous ironclads, is somewhere at fault. It may be, indeed, that the very construction of those ships is faulty. It is possible that their enormous magnitude and weight expose them to more than ordinary dangers, or it may be that, as defensive armour has been abandoned by our military forces, so at last it will have to be by our ships, and that in the future mind will be counted as of more importance than matter. We are not competent to decide a question upon which experts are known to differ. But, be this as it may, it has been made tolerably obvious by experience that our naval administration, in the present day, does not encourage unfaltering confidence. As we have hinted, the ships may be at fault; or may not the men who are appointed to the management of them not yet have fairly mastered the task which they have taken in hand? We agree with the judicious criticism of the *Times*:—"It is evident that in these immense and ponderous structures we have to deal with conditions which scientific men very imperfectly understand, and of which naval officers only gain a general idea by experience." Still, it might be thought that a service such as that of Her Majesty's Navy, might by this time have acquired sufficient knowledge, and have attained sufficient discipline in the application of it, as to have put itself, at all events, on a footing of equality in regard to accidents and breakdowns with that of the Cunard line of steamers. One does not see at first sight—nor indeed after mature reflection—why Her Majesty's Navy should not be quite as noticeable for its immunity from serious casualties as are the vessels of our great commercial and mercantile companies. There must be "a screw loose somewhere," and it will behove Parliament to see that it is firmly adjusted.

We shall say nothing at present about the relations sustained by the permanent heads of departments to their Parliamentary chiefs. Those relations perhaps are rather nominal than real—nominal certainly, when the political representative of the department is found after a few weeks of official life too weak to hold his own. We suspect that such is the case with Mr. Ward Hunt. He has been a dashing partisan, but this does not prove him to possess the qualifications of a successful administrative chief. No doubt, he has been unlucky; and persistent want of luck is invariably, though perhaps unreasonably, interpreted as a defect of official life. It seems almost certain that a stronger man must be put into his place.

Perhaps this may be done before Parliament meets. If not, one must necessarily pity Mr. Ward Hunt for the trying experience he is destined to face.

NEW GUINEA.

THE proposal to despatch a colonising expedition to New Guinea has received an unexpected check, and one which may perhaps have the effect of inducing the leaders of the undertaking to consider the expediency of abandoning it. The deputation which lately waited upon Lord Carnarvon called forth from his lordship a warning which ought not to be lost our reasonable men. The deputation itself made out a strong case for the interference of the Government. It was pointed out that the adventurers proposed to take possession of a large tract of land in a country where the natives owned every acre of the soil; that they were organising a military force, which at all events implied the possibility of collisions with the aborigines; and that it was doubtful whether the scheme was not invalidated by the provisions of the Foreign Enlistments Act. These views were put forward by Mr. Serjeant Simon, Dr. Mullens, Mr. Sturge, and other gentlemen, and Lord Carnarvon's reply showed that he was not disposed to dissent from the general propositions submitted by the memorialists. His lordship said truly that "the difficulties of colonisation were in danger of being underrated, while he thought the advantages supposed to arise out of colonisation were overrated." It is high time that people should get rid of the notion that, in order to take possession of some likely territory in a distant part of the globe, all they have to do is to fit out a craft, after the manner of Raleigh and Blake, and send it across the ocean to the place they desire to occupy. In our judgment no step of this kind should be taken without the authority or sanction of the Government, and this opinion would also appear to be entertained by the present Secretary of State for the Colonies. According to him, there is not a single white resident in the whole of the island, for even the London Society's missionaries are located in small islands on the coast. And if white men were induced to settle on the mainland, it is more than probable that they would succumb to a malarious and exhausting climate. At all events, Lord Carnarvon's information on this point exactly coincides with that contained in the London Missionary Society's *Chronicle*. His lordship quoted the authority of a well-informed Australian correspondent who said that "the reports of the Macleay expedition were not encouraging, and that the more people heard about the natives, the mangrove swamps, and other disagreeables, the more desirable they thought it that the present state of our relations with New Guinea should be maintained." As far as the climate is concerned, the intelligence sent home by the missionaries is not one whit more favourable.

These preliminary objections to the colonisation of New Guinea without further inquiry are sufficiently formidable; but when Lord Carnarvon proceeded to deal with the question in its practical bearings, it soon became evident that he regarded the proposed operations of the New Guinea Colonising Association with the greatest alarm. He said he was first startled by reading the rules of the association. He found that it was to be essentially a military organisation, subject at sea to the rules of the Native Discipline Act, and on land to the provisions of the Mutiny Act. The employment of force was "not darkly or dimly indicated," and his lordship likened the project to one for which Pizarro might have stood sponsor. Rule No. 9 declares that "in consideration of the services to be rendered by the officers of the expedition, they will be remunerated in land grants of five square miles each, and shall not thereby be debarred from purchasing additional land from the association, or from leasing some on the terms in force in the Australian colony of New South Wales." Another section of the rules and regulations provides for the first general division of the land, "after a survey, extending over an area of a thousand square miles, has been completed sufficiently to enable the leaders of the expedition to divide the same into lots." Taking the documents as a whole, we do not remember that there was ever a case in which it was proposed that the possessions of a native race should be dealt with in a manner more repugnant both to justice and to sound policy. It is impossible to imagine that the natives of New Guinea would look quietly on while a handful of white men proceeded to appropriate their lands in this fashion. It is of no practical importance whether all the land on the coast is in the actual occupa-

tion of the natives or not. Lord Carnarvon says it is, while Mr. Armit says the reverse. But, whatever view be the correct one, it is unreasonable to expect that the aborigines would recognise the right of interlopers to take forcible possession of any part of their country or remain quiet while the spoil was being divided. Lord Carnarvon was, therefore, acting entirely within his discretion as a Minister when he informed those persons who propose to take part in the expedition, that they were embarking on a most dangerous course, and that "if they do acquire land the Crown will not recognise titles which they may have obtained in an improper way, and that if there should be occasion to colonise New Guinea hereafter, such holdings would not be recognised as legal. After this significant declaration by a Minister of the Crown it is hardly to be expected that New Guinea Stock will tempt investors who want good security for their money.

We think that Lord Carnarvon is entitled to an expression of public gratitude for his action in this matter. He has plainly told the individuals who are concerned in the projected expedition that, if they persist in their enterprise, they will assume a grave and even perilous responsibility; and, therefore, whether they act upon the hint he has given them, or decide to endeavour to carry out their ambiguous programme, they will know exactly what to expect from the British Government. Moreover, he has established a precedent which cannot fail to be useful hereafter when British subjects may be tempted to fit out similar expeditions to other parts of the world. At the same time he has done nothing to discourage legitimate colonisation. He only insists that it shall be carried on under conditions favourable to law and order, and to the rights of the weak races which have so often suffered from the cruelty and recklessness of English adventurers. We are also glad to be assured that if any attempt is made to prosecute in New Guinea the iniquities of the labour traffic the arm of the law will be long enough to reach the wrong-doers. The Pacific Islanders' Protection Act is now operative on the coasts of that island; and if kidnappers endeavour to carry on their nefarious trade in that quarter, our cruisers will, we are sure, be prompt to avenge the law.

DESTRUCTION OF THE EAST FINCHLEY CONGREGATIONAL CHURCH BY FIRE.

On Wednesday night, November 17, the Congregational Church, situated on the High-road, Finchley, was totally destroyed by fire. Service had been held as usual on that evening; and shortly after eight o'clock the gas was turned off in the chapel and all was left, apparently, in usual order. The minister (Rev. S. Wardlaw McAll) and Mr. Wright, one of the deacons, remained in the vestry on business till a quarter to nine o'clock; and on leaving they looked into the chapel, intending to have gone out that way. Finding all in darkness, they went away by the vestry door; and directly afterwards the chapel-keeper turned off the gas in the vestries and left the premises. Within half-an-hour the alarm of fire was given. A light was observed in one of the windows at the lower end of the building, and over the heating apparatus. The flames rapidly spread. In less than half-an-hour from the first discovery of the fire the whole building was one sheet of flame. To save any part of it was plainly impossible. Messengers were sent for the fire-engines from Highgate and from North Finchley. These, with the engine of the Hendon Brigade, arrived at twenty minutes past ten. By that time the chapel was totally consumed—nothing but the walls remaining. The firemen directed their efforts to the school premises, towards which the fire was rapidly spreading. The wind drove the flames off from the school, from which circumstance also, fortunately the houses in the rear of the chapel were saved. The roof of the upper school was destroyed, and both that room and the lower were injured by water.

The chapel now stands by the roadside a desolate, smoke-blackened ruin. So rapid was the combustion and so fierce that nothing whatever was saved of the furniture or fittings, and indeed, excepting only the beams of the roof, there is scarcely a piece of wood whose original form and use can be determined. Great credit is due to friends and neighbours for their efforts to save the building and its contents, and the congregation have received many warm expressions of sympathy and kind promises of help from persons of all classes and of all opinions.

The chapel which has thus perished was built by the late Thomas Wilson, Esq., of Highbury; and was opened for public worship on August 6, 1830, Drs. Henderson and Leitch being the first preachers. Mr. Wilson generously gave the land on which the building stands; and towards the cost of the erection he also liberally contributed. The earliest meetings for Nonconformist worship in Finchley, according to the faith and order

of our churches, were held in an old and inconvenient building in "the Hog-market," East End, Finchley; at which time (A.D. 1815) preachers from the Hoxton Itinerant Society came over. A Sunday-school was formed, and it continued to be held in the barn (for such it was), till a new landlord coming into possession, closed the doors against the congregation, and turned them adrift.

Under these circumstances, the late Mr. Thomas Mason, one of the most ardent friends of the little church, opened his drawing-room for worship, having previously obtained a licence for it. About the same time, also, worship was held in the house of Mr. Gurney, of Muswell-hill—the house now occupied by Mr. C. E. Mudie. From these two companies of worshippers the new congregation was formed. On Nov. 5, 1830, twenty persons met in the little chapel to form a Christian Church, the Rev. D. Humphreys, previously of Union-street Chapel, Southwark, presiding at the service as the pastor. Dr. Halley, then of Highbury College—one of the trustees—also frequently officiated in the chapel.

On the death of Dr. Humphreys in 1838, the Rev. John Watson, then of Union Chapel, Islington, as co-pastor, became the minister of the church, and continued to hold this office till, in 1842, he removed to Hackney College as its president. Mr. Watson was followed by the Rev. G. R. Birch, and during his pastorate, in 1846, the chapel was enlarged twenty feet. Mr. Birch resigned his ministry in 1854, and was succeeded by the Rev. Clarence R. Howell, now of the Croft Chapel, Hastings. In 1864 the present pastor entered upon his work, having been called to the oversight of the church from Townley-street Chapel, Macclesfield. The names of Thomas Mason, Robert Warton, and Joseph Crane are closely associated with the past history of the church, as amongst its deacons and its most faithful supporters.

The day-schools, held in the adjoining rooms, were opened—the infant-school in 1842, and the senior school in 1851, and since that time the congregation, with some help from residents in the parish at large, has carried on the work of education without any intermission. In 1867 the day-schools were placed under the Committee of Council, so as to obtain a grant in aid. But for now more than thirty years the Congregational Church at East Finchley has, almost alone, maintained the schools, in addition to other more strictly church work.

It may be added that in 1861 the chapel was still further enlarged and improved at a cost of 500*l.*; and only twelve months ago 300*l.* was expended upon it in needful alterations and repairs. The building was insured, but not to any very large amount.

The congregation now look for the sympathy and help of their friends around. They have endeavoured to maintain the work of God these years past earnestly and prayerfully, God himself has blessed their efforts, and in looking forward to the serious responsibility now resting upon them their hope is the generous sympathy and support of neighbouring churches, and in the gracious help of Him whom they recognise as alone "Head over all things to the Church."

Immediate steps are being taken to provide for the services and for the Sunday-school, until it can be determined how the loss sustained can best be repaired. The cause of the fire is not known. In some way, it appears to have arisen from the flues of the heating apparatus; but there is no reason to impute to any one wilful negligence or carelessness.

LIBERAL CONFERENCE AT MANCHESTER.—The Executive Committee of the National Reform Union have issued invitations to a special conference of the members of the union, representatives of Liberal Associations and leading Liberals, for the purpose of considering the desirability of adopting an enlarged constitution for the union, and of inaugurating a fresh career of political activity and instruction. This conference will be held in the Free Trade Hall, Manchester, on Wednesday, December 15, and promises to be a very successful gathering. Several members of Parliament and other leaders of public opinion have already intimated their intention to be present.

ALEXANDRA PALACE.—The fourth of the Saturday Popular Concerts at this place took place on Saturday afternoon, and was very well attended. The programme (which we have not space to refer to in detail) consisted of selections from Sterndale Bennett, Gounod, Devin-Duvivier, Massenet, Halévy, Halberstadt, and Meyerbeer; songs by Madame Blanche Cole, Miss Emily Mott, and Mr. Edward Lloyd; a new walse of his own composition for the pianoforte by Tito-Mattei, and performances on the harp, violin, and violoncello by Messrs. Putnam, Palmer, and Brousil. Some of these pieces were entirely new, or little known to any but amateurs, and were very warmly appreciated, and the orchestral part of the programme was highly effective, Mr. Weist Hill conducting with his accustomed skill. The audience were loud in their applause, but merciful in demanding encores, and were able to take an intelligent interest in the concert by the aid of an analytical description of the music. So far as they have gone, these Saturday afternoon performances quite sustain the object with which they were commenced, and possess an intrinsic musical value.

Literature.

"JONAS FISHER."

The anonymous author of this poem is certainly no tyro. It is full of quaint force, of grim yet never unkindly humour, shot through with shining threads of real sentiment; now rising to the finest pathos, and again passing suddenly into the most trenchant satire or delicate verbal raillery. It shows everywhere quick observation of men and things, patient reflection in equal measure, large reading, and a keen and manly sympathy with real suffering everywhere, but an utter impatience of cant, pretence, insincerity, and affectation in all their phases; so that it is not impossible some may now and then feel their corns trod on. Over and beyond these qualities there is the power of direct dramatic realisation; and, if sometimes it may seem that an over-severe thrust is made at this side or at that—the critics coming in for very drastic treatment now and then, and religious symbols and customs not always escaping criticism—something is to be deducted for the other point of view, which is generally fairly represented somehow by the other interlocutors. Of the form of the poem it is enough to say that it is in octosyllabic lines, alternately rhyming, and that the measure is used with decided skill, and not a little freshness. Jonas Fisher—under which name may lurk somewhat of hidden significance—is a man who has undergone the great change, and having left behind him a life of indifference and indulgence, now spends his spare time, after shop hours, in visiting, in the slums of a great city, as a volunteer home missionary. The awful sights which he sees, the great problems which are suggested to him, but which would simply appal and arrest his activity were it not for retreat so far into the worn grooves of old orthodox belief, are at the outset indicated with great skill, and also his relations with Mr. Augustus Grace—a man of thought and culture, and with a faculty of looking at things from a liberal and philosophic point of view. In spite of their divergent ways of viewing many things, they "see eye to eye" in the real and urgent practical missionary work; Mr. Grace always ready to suggest a broader meaning to a symbol, in a way which would have pleased, and perhaps sometimes irritated, the late Mr. Maurice, but ready also to put his purse at Jonas's disposal when called on. So we see them stumping up and down—two very different figures—and hear them discuss all manner of topics; sometimes venturing into the most mystic and transcendent regions, from which Jonas soon turns back, and sometimes dealing with the most ordinary social and practical questions of the day in a spirit of delightful freedom and serious gaiety. Indeed, we cannot help fancying that the author, in these two characters and their ways, must have some purpose of shadowing forth a union of Christian workers on a broader basis than has yet been realised, and such a one as Dean Stanley, say, would be found not unwilling to favour.

Some of the pictures of the slums are very powerful and very true. They would be repellent in their dull monotonous misery were it not for the grim humour and the grateful pathos with which this author can skilfully relieve them. For example, in the corner of one dark room, Jonas finds a mother smitten in dull speechless despair over the body of her unburied infant, wrapt in rough canvas on a deal table, while the other inmates smoke and drink all indifferent. But this touch is enough, and just enough to lighten the picture, and it tells of genius:—

A small dead babe, its little face
White as pure wax, with all around
So foul, its fairness seemed to me
Like a laid lily on the ground.

It is thus we think that poetry may assimilate and redeem for its own high purposes the most rude, coarse, and outlying of real scenes and subjects.

Turning away with quick step from that dreadful scene—its gentle pathos so mixed with unmitigated horror; yet a scene so probable and commonplace to those who know something of the low slums of our large cities—Jonas "spinning round a corner nearly levels Mr. Grace," and the art of the author is supremely seen in the way in which he relieves the grim oppressiveness even of his subdued picture, by a ripple of healthy laughter to which the reader cannot fail to yield himself, when Mr. Grace exclaims:—

"Confound it, Sir, take care!" cried he—
"What, Jonas!—Why such press of sail?
They'll take you for the prophet, man,
Escaping from the sea-sick whale."

* Jonas Fisher. A Poem in Brown and White.
(Tribner and Co.)

I never knew a person yet
Who liked a joke about his name;
Such jesters seem to say—"I'm top,
You're bottom, and you own my claim."

But, morally, the man who jests
Is lower than the man who bears,
Thus (in a figure) I went up,
But Mr. Grace went down, the stairs.

To do him justice, such a speech
Was quite unlike him, really quite;
Though sometimes bitter in his way,
He usually was most polite.

For once he had forgot himself.

The criticisms on much that is defective in Protestantism, from Mr. Grace's point of view, are very incisive; but he knows how to distinguish when it comes to a radical question as to knowledge and purpose. Thus he says of Rome:—

In this the guilt of Rome consists—
She knows what all these symbols mean,
And, with her fulsome tongue in cheek,
Bids pure souls worship things obscene.

"Yes, Sir," said I, "as if a man
Should dress his sister in the clothes
Of his low wench, and laugh to see
Her ignorant wear of things she loathes.

For taking Rome in either guise,
In Pagan or in Christian show,
Whichever creed appeared above,
The Babylonian lurked below."

And Mr. Grace has no mercy on the dupes and man-milliners in the Church of England who would play a kind of game of Romanism on easy terms within her borders. His decision on the Ritualists is simply scathing. But the author knows better than to dwell on ecclesiastical topics till his readers would even weary of his clever rhymes. He hits off the offending points and passes on. So we have "Women's Rights" and marriage with a deceased wife's sister discussed in a way that should delight Mr. Matthew Arnold. Glances are also cast at French indifference and libertinism, and its results on race compared with the domestic purity of Germany. We can easily see through the dramatic veil that the author is something of a Germanophile, which we are not in any out-and-out sense. Cremation, too, is smartly discussed, and there is a scarification of that bishop who denounced the wickedness—

Of burning bodies after death,
Instead of leaving them to rot,
According to the Christian faith.

The pruriency of theatrical exhibitions, the puffery of advertising, and a dozen other subjects are touched with satiric keenness of edge, which will sometimes remind the reader of Byron, but with an evident reserve of tenderness to which Byron was oftenest a stranger. This is proved by the way in which the poor and the suffering are always remembered and pleaded for. This is a plea for people's benches:—

Oh! that dull London could but see,
What every German city sees,
Gay, with benched gardens everywhere
With tables under spreading trees;
And happy people grouped about,
With wine and coffee, pipes and beer—
Men, women, children, poor and rich,
All courteous mirth and quiet cheer.

Some toiler in vast London town,
In summer, when the nights are fair,
Desires to rest her weary limbs,
And breathe a breath of evening air;
Where may she seek for that small joy?
Enclosures locked, or dangerous dark
For modesty, no seat remains
Save some outside St. James's-park.

Off have I strolled in summer dusk
Along that walk and watched the quest,
The cunning shifts, the sudden swoops
Of people longing for a rest.

Off have I seen some sullen rough
O'er a whole bench extend his leg
While women, children, weak old men,
In vain for room inquire or beg.

Now what would be the course pursued
By those who take an honest care
For humble people? First to place
New seats in numbers here and there;

And, secondly, to make each bench
Smooth, easy, free from points and knobs,
With arms dividing seat from seats
To baffle selfish lounging snobs.

What do our rulers? Nought but this—
Where'er a bench becomes too old,
They place instead a metal form,
A backless gridiron hard and cold!

Would that themselves were bound to use
Those seats, and say with what vast sums
They hope to warm the nation's heart
By freezing needy lieges—comes
Such conduct from mere apathy?
Or from a barbarous ignorance
Of fitness in regard to things?

There is an immense amount of cleverness and humour in Jonas's meditations on race in his own personal appearance beside that of Mr. Grace; but some reflections on poets past and present, which very naturally arise in course of the narrative, may more fitly be indicated here by a mere snippet. The modern subjective

psychological school is thus contrasted with Scott, Campbell, Byron, &c.:—

It is not that our moderns lack
All fiery essence in their mind;
But what belongs to flesh and blood
Appears to them so unrefined,
That to make simple manifold,
And clear obscure, they take much pains—
Their grandsires wrote with all their hearts,
The grandsons write with all their brains.

Jonas, later on, says to Mr. Grace:—

Pray what may be your metre, sir;
For much depends on that, indeed.
I like to go straight on, not stop
To work conundrums, when I read.
And some fine poets nowadays
To understand I wholly fail,
Like dogs that make acquaintanceship,
Their words walk round each other's tail.

The following, on the intellectual prude, the women's rights striver, intent on yielding up all to certain logical demands, is so extremely clever that we must quote it:—

No weasel slim to slip through holes,
Is woman in God's primal plan,
But a broad bounteous flexible mould,
For framing noble forms of man.

Small glory will these women win,
Who man's right rule would fain contest
In business of the reasoning brain—
Poor third-rate strivers at the best.

Who like that fabled dog that dropped
The real to seize the imaged ham,
Would merge the gifts of womanhood
In grasping at mere manhood's sham.

Whose doctrines, as they win their way,
Will change the comely female sex
To bags of bones with shattered nerves,
Concave where nature meant convex

Now heaven subvert such apish pride,
Content all beauty to efface!
Apish—yes murderous, thus is slain
The motherhood of man's whole race.

Jonas here hardly follows Mr. Grace; but has to confess of a certain lady lecturer on female rights and wrongs:—

A nice young lady too she was,
And talked away beyond belief;
The rights were rubbish, but the wrongs
Quite drove me to my handkerchief.

And Mr. Grace rejoins:—

Man also suffers many wrongs,
Thro' woman's greediness for dress,
And carelessness about his food;—
Would he (his feelings to express)

Go creeping into female haunts,
With baby-linen on his arm,
And needle in his hand, and voice
Pitched high, by way of gaining charm;

And prove what help in household ways
His sex could easily accord,
By pawing pots and pans about,
Or dirty clothes—like Mr. Ford.

We should not like to be the man who could read the conclusion, in which Mr. Grace bids his friends farewell, wholly unmoved. We must content ourselves with extracting a verse or two from the last part. Mr. Grace says:—

Oh! Jonas, I am sick at heart
To see men staring at a grave,
Or worshipping a gory cross,
While angel-hosts bright signals wave,
To bid them cease their gloomy groan,
To bid them lift their aching eyes
To their great Saviour on the throne
That lightens up all Paradise.

How strange, when people have their choice,
'Twixt savage gloom and tender light,
To find them doating on the dark
As if what's horrid must be right.

Yea, let us look more deep than view
Mere outward incidents of life:
Christ overpasses common saints,
Not in his body's pangs and strife,

But in his inner perfectness,
The fruit of long, lone prayer to God.
God's spirit filled that holy heart,
Thence healing for all nations flowed.

"Well, Sir," I said, "it's little use
To argue further. All my creed
Is Jesus' cross,—for there I find
A Saviour suited to my need."

"Jonas," said he, "just stick to that,
And put the fiends to easy rout;
In dangerous paths, a blind belief
Goes safer than a blinking doubt."

"You mock me, Sir," said I, "just now
You held to scorn that very view."
"Yes," answered he, "the view itself
For men in general—not for you."

The poem abounds in felicitous phrases, which never conflict with the dramatic setting. They are most suggestive and quotable; and some of them may become current coin. This is one:—

Who makes men slaves to make men good,
Casts devils out by Beelzebub.

This another:—

What prize
Are stocks whence fruit of badness comes?
Who'd eat a basketful of sloes
Because the lid was labelled "Plums."

Another still—

The tartan of the clan of dirt.

We only notice one real slip in rhyme, and that is of "detests" and "best," at p. 219; but this being in the mouth of Jonas may after all be intentional.

But we must end by sending our readers themselves to this truly suggestive, bold, and original book.

LUCRETIUS AND THE ATOMIC THEORY.*

We have read this little volume with no ordinary delight. Not only does Professor Veitch bring out prominently the drift of the philosophy of Lucretius, showing us how closely his theories touch at many points the most important discussions of the present day, but he never fails to carry with him in treating the Roman poet-philosopher that rare and refined poetic sympathy, without which commentary on such a theme becomes hacknied and lifeless. The earlier part of the book abounds in fine touches, due as much to the sympathetic approach as to the exercise of the analytic faculty; so that we are inclined to cite Mr. Veitch as himself being in no trifling measure, an illustration of that union of imagination and forecast with speculative capability which he so aptly distinguishes in Lucretius. This is well put respecting the poem, "De Rerum Natura:—"

The poem is indeed a type in the world of thought of the irrepressible Roman spirit of absolute sovereignty and love of orderly rule in the world of practical life and action. The speculative poet wished to hold in the comprehensive grasp of his conquering thought the seemingly baffling problem of the rise, the nature, and the limits of the sensible world—to be its master and lord by knowing the secret of its birth and the uniformity of its processes. He endeavoured to set it within human conception from lowest earth to highest ether; just as the military Caesar, typifying the self-assertion of the Roman character, might, by the absoluteness of practical power and action, take the cords of the known world, to bring it to the unity of supreme control, government, and law, from the Euphrates to the Rhine. And the history of the supposed speculative conquest of the universe is written in the poem of Lucretius in a manner so full, clear, and rounded off, as the history of the Roman conquest of the world was pictured by the Lord of Fire on the prophetic shield of Aeneas. . . . Yet the immensity of space is ever haunting the thought and imagination of the poet, and the contrast of its immeasurableness with the limitation of the sensible sphere, is the spirit which pushes his eager inquiry outside and beyond the boundary walls of the world.

When Professor Veitch passes on to deal with the forms which the atomic theory has taken in our day, he is no less clear and incisive, whilst he as faithfully lets his imagination and sense of mystery push his eager inquiry beyond the bounds of the material, to find the unity of law and life, before which the logical and quantitative organ falls prostrate. He takes up the recent perplexing utterances of Professors Huxley and Tyndall and others in the best spirit. But nothing, we think, has yet been more aptly and conclusively said than the following:—

Professor Tyndall has told us, speaking of current views, that certain authorities admit their inability to point to any satisfactory experimental proof that life can be developed save from demonstrable antecedent life. As already indicated, they draw the line from the highest organisms through lower ones down to the lowest, and it is the prolongation of this line by the intellect beyond the range of the senses that leads them to the conclusion which Bruno so boldly enunciated. . . . "that matter is not that mere empty capacity which philosophers have pictured her to be, but the universal mother who brings forth all things as the fruit of her womb."

"Believing as I do (Mr. Tyndall goes on) in the continuity of nature, I cannot stop abruptly where our microscopes cease to be of use. Here the vision of the mind authoritatively supplements the vision of the eye. By an intellectual necessity I cross the boundary of the experimental evidence, and discern in that matter which we, in our ignorance of its latent powers, and notwithstanding our professed reverence for its creator, have hitherto covered with opprobrium the promise and potency of all terrestrial life." "The whole process of evolution (says Mr. Tyndall, interpreting Mr. Herbert Spencer) is the manifestation of a power absolutely inscrutable to the intellect of man. . . . Considered fundamentally, it is by the operation of an insoluble mystery that life on earth is evolved, species differentiated, and mind unfolded from their pre-potent elements in the immeasurable past."

Now, I say the two positions involved in these statements are not consistent. They can be held only by one who has not sufficiently realised the meaning of each. If it be an "intellectual necessity" which leads us back beyond the lowest organism to its source, to the rise of its life, the whole process should be perfectly clear. If the intellect can prolong continuity backwards into this region, the mystery of life is solved. It is because it cannot, that a mystery there is. It is quite impossible to hold intelligently along with this that the whole process of evolution is a manifestation of a power absolutely inscrutable to the intellect of man, or that, "considered fundamentally, it is by the operation of an insoluble mystery that life on earth is evolved," Mr.

* *Lucretius and the Atomic Theory.* By JOHN VEITCH, LL.D., Professor of Logic and Rhetoric in the University of Glasgow. (Glasgow: Maclehose.)

Tyndall must make up his mind either to adopt the one position or the other. But he cannot hold both. An intellectual necessity, however originated, is the clearest of truths.

This, it strikes us, is conclusive. But it is not in separate arguments or points, however able, that the great merit of the book lies. It is in the fine spirit, the concern for truth and fairness, the poetic sympathy and the grace of patient culture which it bears throughout. On this account we warmly recommend it, and though, owing to an oversight, our commendation comes late, we hope it may not be the less efficient.

CHRISTMAS BOOKS.

No. II.

Messrs Nelson and Son, who have won for themselves a high place as producers of illustrated Christmas books, are this year well represented, "The Arctic World" (1) is certainly a beautiful book, with cuts, evidently by the most distinguished French wood-engravers. Looking through these we feel that from them alone a very vivid idea could be gathered of the varied striking appearances to be witnessed in the Polar regions. The peculiar effects of light upon ice, and aerial brilliances that now and again break over the heavens, such as for grandeur are not to be witnessed even in tropical lands, are rendered with masterly skill. The letterpress, which does not pretend to be more than a compilation, has clearly been done with care; the reader will pleasantly gather many new facts, and with the pleasure will no doubt simultaneously receive a new stimulus to interest himself in the progress of Arctic discovery which is once more brought prominently before us by the recently-despatched Arctic expedition. Such books as this will do much to put thousands into a fair position to follow intelligently and to appreciate the letters from that expedition whenever they come to hand, and in doing so the book will amply justify its place. The descriptions of the Arctic animals are full of interest, but the writer has taken care to furnish human interest also in glimpses of Icelanders, Greenlanders, Eskimos, and so on.

From the ice-fields of the Polar Seas we are pleasantly transported to tropical America in Messrs. Seeley and Jackson's "Tropical Nature" (2). Like the former, the bulk of the finest woodcuts—which are truly very fine—are French; but they are full of expression—realistic force being combined with beauty of finish, such as is but too seldom met with in English engravings. "The Mango and Jack Tree" at p. 80, is not only illustrative but is a true picture; and the same has to be said of the frontispiece. The book is beautifully printed and well-finished every way—the results of more recent researches being occasionally skillfully condensed from the writings of such men as Agassiz, Bates and others, and full acknowledgment always made. "Felling Trees in a Virgin Forest" at p. 6, we should also note as very fine, and quotable passages abound, such as that beginning on p. 90 on the effect of moonlight on the forests, to which we can but refer. Altogether this is a beautiful book and well suited for a Christmas present.

In *The Sea*, by JULES MICHELET (3), we know what to expect from his former works, issued by the same firm in the same form. Much fresh information conveyed in the pleasantest style, with graceful half-poetic way of connecting large groups of fact, or in passing from one class to another. The illustrations in this work have the additional advantage of tint very skillfully managed in most cases, and show how highly advanced colour-printing is now in England. All is subdued, well-toned, and harmonious. As a piece of literature this has perhaps more value than either of the foregoing, and, on the whole, is a very pretty and tasteful book—Mr. Davenport Adams, we should not forget to say, has rendered the flowing French of Michelet with no little tact and truth. It is a book that, once possessed, claims to be treasured and taken care of.

Tell me a Story, by ENIS GRAHAM (4), has a quaint simplicity and naturalness, touched now and then with mild humour. It consists of seven stories, all very much of the same tone, but some with a deeper element of human interest than

others. We like especially "Con and the Little People," and "Mary Ann Jolly"; the tender Scotch phrases in the latter seem to us sometimes very sweet. The illustrations, in their simple lines, and quaint but refined homeliness, seem to us to sort well with the letterpress. We have no doubt that the pleasant response this book will give to its little readers will fully justify its title in their eyes.

Who wants to go to Holland to see the country that has been won from the sea, and is kept from being swallowed up again by dykes reared by the dogged industry and enterprise of its people—where windmills and canals abound, and where the women in winter sometimes go skating on their errands, those strange caps on their heads with ornamented metal plates at each side—caps which look so singular, and yet are so neat? Such curious little folk could not do better than choose "Hans Brinker" (5) for a guide—they will find out a good deal about the country and about its people from him—their manners and customs and modes of feeling, their pastimes, festivals, and so on, and Hans will bide at their fireside with them, and his pictures will delight their eyes. He is altogether a neat, well-dressed, comely, interesting fellow.

Cheerful Sundays—that's a good title—for just at Christmas time, the children are apt to weary when Sunday comes round, and the toys and pictures have been put away! This book (6) will bring back delight. The readings are good, well-selected, and are pervaded by a religious spirit and as largely free from dogmatic bias as well can be. The pictures are excellent; and, having such a good end in view, we trust it may have a large sale and dispense much pleasure and knowledge.

Half-Hours in the Far North (7) is a capital book for children, aiming at doing much the same for them as "The Arctic World" for their elders. It is a neat, concise, and well-printed little volume, and deserves consideration from book-buyers at Christmas.

Goatland (8) is a pleasant but very unpretending story of country life, meant for those who are yet quite children; but we are sure they will like to learn about little Arthur's recovery from illness, and how the doctor despatched him to the country, and how he made new acquaintances there, and what he learned from them. The pictures of animals they are sure to be delighted with.

"*Saved from the Sea*" (9). It is almost superfluous to say that Mr. Kingston is one of the best story-tellers for boys, and never writes a book for them that is not full of adventure, combining generally a large amount of information. The heroes in this tale were wrecked near the north shores of Africa, and after some days were cast upon the land. Here they were made slaves by the Arabs of the desert, and kept in painful captivity for some months. Desert life, as led by these wild, half-savage, and unscrupulous people, is capitally illustrated. Of course, our adventurers escape, or this tale could not have been written—which we, at least, should have regretted. We are glad to see Mr. Kingston breaking new ground so well as he has done in this volume.

"*Ellen Manners*" (10) is a quiet, pleasant, fire-side tale of a comparatively uneventful but, in some respects, rich life. *Ellen Manners* "went out" as governess in consequence of family misfortunes. She had strength of character, education, and culture. She occupied only two situations, and was very comfortable in both—not the experience of all governesses, and, for ourselves, we were prepared to read something of the unpleasantnesses that too often attend this employment. What, then, is there to tell? Well, there are pictures of character, and a history of the growth of *Ellen Manners*' own character—which is the influencing power of the book. For it has such a power which by many girls should be felt. But they will find no "romance" in this work, and—all the better.

We notice this volume on Photography (11) here

(5) *Hans Brinker; or, the Silver Slates.* A Story of Life in Holland. By Mrs. MARY M. DODGE. Illustrated. (Sampson Low and Co.)

(6) *Cheerful Sundays: Stories, Parables and Poems for Children.* With 150 Illustrations. (Daldy, Isbister and Co.)

(7) *Life Amid Snow and Ice.* With numerous Illustrations. (Daldy, Isbister and Co.)

(8) *Goatland.* By the Author of "The Life of a Bear." With Fifty-two Illustrations. (Seeley, Jackson, and Halliday.)

(9) *Saved from the Sea.* By W. H. G. KINGSTON. (T. Nelson and Sons.)

(10) *Ellen Manners; or the Recollections of a Governess.* By E. W. (Edinburgh: Johnstone and Hunter.)

(11) *A History and Handbook of Photography.* Translated from the French of GASTON TISSANDIER. Edited by J. Thomson, F.R.G.S. (Sampson Low, Marston, and Co.)

because it is exactly the book to give to the amateur photographer, and also because of its exquisite prints. It has some seventy engravings, and the frontispiece, printed by Messrs. Edwards and Co., by the photo-tint process, is the most beautiful photograph that we have ever seen—indeed, we may go farther and say, probably the most beautiful that has ever been produced. The author has given us an attractive and deeply-interesting history of photographic art, tracing it from its discovery down to the latest improvements, and illustrating all the processes as he goes along. In this he shows no national jealousy, the inventors of England and America as well as those of his own country being given their due share of merit. But this is not only a history, it is a thorough practical guide through every department of the art—a guide that can be read with interest by the most unscientific person for its revelation of the powers, uses, and appliances of photography. A great future is predicted for this wonderful art. We quote M. Tissandier's closing paragraph—"We could still recount the resources which the art of the land-surveyor, geography, history, every branch of science, as well as all the conceptions of human learning, will one day find in photography. But the reader, after having acquired the knowledge of the actual processes of this wonderful invention of modern times, which is the subject of this volume, will himself know how to look for the future applications which are logically derived from those actually practised. Instantaneous photography, the heliograph, photography naturally coloured by the light itself, will be the most fruitful branches of the tree planted by Niepce and Daguerre—their buds have scarcely yet burst from the stem, but they already appear, and no one can say to what heights they may grow."

BRIEF NOTICES.

Choice Readings for every Day in the Year. Selected from the Works of the Rev. T. DE WITT TALMAGE, D.D. (R. D. Dickinson.) This work is put together by a friend of Dr. Talmage. It consists of various extracts, at the head of which the editor has put a date. They are some of the cleverest things that Dr. Talmage has said, but not always the choicest. Very few preachers, however, have said so much that is quotable.

Songs of the Heart. By FLORENCE TUCKER. (Nisbet and Co.) We cannot say much for these verses. They are commonplace in conception, diffuse, and often marred by false rhymes, such as "morning" and "dawning," indicating defect of ear. Doubtless their composition may have been found profitable by the writer; but she would have done well to keep them by her for a time for patient revision and condensation. The little poem "Patience" is more finished than most of the others, and on the whole the sacred pieces may be pronounced the best.

Poems. By HERBERT MARTYNE. (Maclehose.) There is not much strength in Mr. Martyne's poetic flight; but he sings now and then rather sweetly. He is wise in not choosing over-ambitious themes, and not affecting too much in treatment. The best, we think, are "In Arran"—which has pictures, with fine touches of colour—and "At the Coast." There is not much in the volume tempting the critic to descant; the poems are fairly finished, but for the most part want force, and the note of individuality we crave for and welcome as a relief amid the mass of commonplace that, in the words of "Sadie," hem us in. Mr. Martyne may write with an innocent pen, hardly more; yet doing that may be no slight benefit.

FOREIGN MISCELLANY.

Twenty thousand Spanish troops are to embark for Cuba during the present week.

An Italian expedition for the exploration of the interior of Africa will start in January next, and will be absent three years.

The Duke of Modena, uncle of Don Carlos, died at Vienna on Saturday afternoon. According to a telegram to the *Daily News* he leaves great wealth.

Several priests and canons who had meditated deserting the Carlist cause, and making their escape into France, have been thrown into prison by the Carlists.

The Prefect of the Var has suspended the Mayor of Scillon and dismissed the Garde Champêtre of the commune for attending a civil burial. So much for religious freedom in France.

General Quesada has received a royal order not to receive any further communication from Don Carlos, except it shall be the announcement of his unconditional surrender and that of his partisans.

The New York papers announce that Brigham

Young has been condemned in the District Court of Utah to pay 9,500 dollars alimony to one of his wives, and to be imprisoned until that sum and the costs of the suit are paid.

M. Thiers will, the *Liberté* says, offer himself as a candidate at the coming elections for Marseilles, his native place, and Belfort, whose preservation to France is due to the negotiations conducted under his presidency.

Mr. Caleb Cushing, United States Minister at Madrid, is reported to have written to an official at Washington that there is no further cause to apprehend a disturbance of the peaceful relations of the two Governments.

The Berlin Court of Appeal has, in the matter of the "Pro Nihilo," the authorship of which is attributed to Count Arnim, ruled that there was no just cause for official seizure. The count is to spend the winter at San Remo.

THE EDUCATION QUESTION IN VICTORIA.—The Romist clergy (the *Melbourne Argus* says) are unceasing in their opposition to the State system of education, and are stirring up the members of their denomination to protest against its continuance. Petitions from all parts of the colony have been presented to Parliament against the system, all couched in the same terms, and several meetings have been held.

EXPECTED REOPENING OF THE BEECHER CASE.—The New York correspondent of the *Daily News* writing on Nov. 10 says:—"A strenuous effort is making to reopen the Beecher case, and it is not at all unlikely that the charges against the pastor of Plymouth Church may be tried over again—this time by an ecclesiastical court. The danger comes from two directions. A year ago a motion was made in the Association of Congregational Ministers of New York and Brooklyn to appoint a committee of investigation, but it was postponed, because the scandal was about to go into the courts of law. The other day this deferred motion was taken up, and after long discussion a committee was appointed to inquire what action might be desirable. The chairman of the committee, Dr. Budington, is not friendly to Mr. Beecher, but the Beecher party are understood to have urged the appointment of the committee, and to have voted for it. Two days after this occurrence Plymouth Church erased from its rolls the names of Mrs. Moulton and Deacon West, hoping, I suppose, that the deed could be done quietly; but Mrs. Moulton, in high dudgeon, came to the meeting, and her counsel read a spirited protest signed by her, in which she declared that non-attendance at church, for which it was proposed to erase her name, was owing to Mr. Beecher's immoral conduct. Deacon West was not present, but it is understood that he also feels aggrieved. The *Independent* is quite certain that Mrs. Moulton and Mr. West can hardly fail to ask Plymouth Church for a mutual council, and, if that should be refused, an *ex parte* one; and it is equally positive that the committee of ministers must recommend an investigation which shall 'sift the matter to the bottom,' since 'there is a prevailing feeling that the time has come for the association to take action of some sort.' One does not see why Plymouth Church should not get along very well as it is. Those who distrust Mr. Beecher keep away from him, and those who remain, loving him all the better for the dangers he has passed, are happy in a confidence which it would be cruel to disturb."

Epitome of News.

The Queen and Court left Balmoral yesterday afternoon for Windsor Castle, where they were expected to arrive at nine this morning.

On Sunday afternoon the King of Denmark attended Divine service at Westminster, and in the evening left for Dover. Early on Monday morning His Majesty embarked for Calais. The Queen and the Princess Thyra remain with the Princess of Wales at Marlborough House.

The Duke and Duchess of Teck, who have been staying for a week at Wentworth House, the residence of Earl Fitzwilliam, left on Saturday for London.

The Princess Louise (Marchioness of Lorne) and the Marquis of Lorne are on a visit to the Duke and Duchess of Edinburgh at Eastwell Park.

Yesterday the Queen of Denmark, the Princess of Wales, and Princess Thyra paid a visit to the Empress Eugénie at Chislehurst.

Sir John Holker has been appointed Attorney-General, and Mr. H. Giffard Solicitor-General. In order to obtain a seat for the latter Sir J. Karlake is to be raised to the peerage, and Mr. Giffard will then offer himself for Huntingdon, which "belongs" to a Tory nobleman.

Mr. Bright has postponed his annual address to his constituents at Birmingham until early in February.

Mr. Forster will not deliver his address as Lord Rector of Aberdeen University until after the opening of Parliament.

Sir John Glover, so well-known for his achievements during the late Ashantee War, lies seriously ill in Queen's County, Ireland. He was injured in the neck and spine in a recent railway accident near Castlebar, and erysipelas has set in.

Lord Lyttelton having brought the claims of the Working Men's Club and Institute Union before the Queen, Her Majesty has, through General Bidolph, intimated her pleasure to subscribe 50*l.* towards the funds of the society.

The Epping Forest Commissioners have adjourned *sine die* for the consideration of the various schemes which have been laid before them.

The Bury Liberals last week presented Mr. Hardcastle, formerly member for the borough, with an elegant pair of silver candlesticks, in recognition of his Parliamentary and personal services. The mayor (Mr. Le Guice) made the presentation. Among those present who took part in the proceedings was Mr. Milner Gibson, who is associated with West Suffolk by family ties. In the course of his speech he said, What was the political condition of Essex, Norfolk, and Suffolk? Why, these counties, with a population of 1,300,000, had thirty-five Conservative members, and only one Liberal representative in the hon. member for Norwich. There was nothing unreasonable in the Liberals complaining of such a state of things as this, for they did not like to be ousted altogether. He did not think it was good for the Conservative cause or good for the country that there should be this monopoly of representation. All the Liberals had to do was to stand together, and to be true to their principles, for the good time might perhaps be nearer than some of them expected.

It is announced that the new Mint will be erected on the vacant ground lying between the Savoy and the Adelphi-terrace, belonging to the Duchy of Lancaster and the Metropolitan Board of Works.

In consequence of the refusal of the Dean and Chapter of Worcester to grant the use of the cathedral for the triennial musical festival, the Mayor on Sunday declined to attend the cathedral service, and, accompanied by several members of the corporation, preferred to worship at his own parish church.

It was decided at a meeting of twenty-seven shareholders on Friday to wind up the Cheque Bank voluntarily. It is stated that for some time past a number of the shareholders have been dissatisfied and unwilling to await the issue of an extended trial of the system, and as it has not been found possible to buy these out this resolution was the only alternative.

Some of the leading South Yorkshire and North Derbyshire coalowners on Monday announced further advances in the price of house coals. One large firm, trading more largely with London than other pits in Yorkshire, increases its best and special London coal by ninepence, and its second quality by one shilling per ton.

On Thursday the directors of the Bank of England reduced the rate of discount from 4 to 3 per cent.

The Keighley guardians decided on Wednesday, by a majority of six to four, to make the following return to the mandamus of the Court of Queen's Bench:—First, that the writ cannot be obeyed without serious damage to the health of the inhabitants, and without increasing the mortality in young children, the fact being that infant death has been increased by enforcing the Vaccination Act. Second, that the Local Government Board have power to direct the vaccination officers to prosecute persons omitting to obey the Vaccination Acts, consequently it is not necessary to require the guardians to do so.

During Friday, Saturday, and Sunday the eastern coasts were visited with severe gales, unfortunately attended with great loss of life and property, especially in Yarmouth Roads and Lowestoft. Snow has fallen in many places.

Under the presidency of the mayor, a monster meeting was held in the park at Cork on Sunday, when resolutions demanding an amnesty for the remaining political prisoners were passed, and the conduct of the Government was denounced as tyrannical. Mr. Ronayne, M.P., was among the speakers.

On Saturday the ironclad ram Iron Duke had a narrow escape. She went out from Plymouth Sound for a trial, and was commencing it about two miles outside the breakwater when the spring of an important valve broke suddenly. The valve gave way, and a tremendous body of water rushed into the ship. There was, it is stated, not a grain of powder on board with which to fire an alarm, but signals of distress were hoisted. The valve was shut by one of the crew, who was up to his waist in water while so doing. Had he been two minutes later he could not have accomplished the task. As it was the water rushed in with such force that it was very soon several inches over the stokehole plates. On the valve being closed the 40-horse engine immediately set to work, and the water reduced.

On Thursday, at the request of an influential deputation of bankers and merchants, the Lord Mayor agreed to open a fund at the Mansion House for the relief of the great distresses occasioned all over the country by the recent disastrous floods. It was resolved to invite the clergy of all denominations in the inundated districts to form mixed local committees, and then to put themselves into communication with the executive at the Mansion House. The fund now amounts to over 4,000*l.*, and the Queen has subscribed a hundred guineas.

The mayoralty question at Shrewsbury has at length been settled. Mr. Alderman Craig is to pay the penalty of 50*l.* for refusing to act, and having resigned his seat as an alderman, for which he is liable to pay 25*l.* more. Mr. Cross has been unanimously chosen mayor for the ensuing year, much against his wish.

Mr. Digby Seymour, Q.C., has written a letter, in which he states that he was quite prepared to come forward as an independent candidate for Mid-Surrey, but he could not undertake at his own

expense to fight a battle apparently so desperate, though he regarded it as far from being absolutely hopeless. Had a subscription list been opened and supported, he would have certainly addressed the electors. In Mr. Seymour's view, the country wants a "party of the centre"—a Derby-Granville coalition. Yesterday Sir Trevor Lawrence was returned for Mid-Surrey without opposition.

Obituary.

DEATH OF MR. JOHN PEELE CLAPHAM.

(From the Leeds Mercury.)

With great regret we announce the death of Mr. John Peele Clapham, J.P., of Brookside, Ilkley, a native of Leeds, and for many years one of the most respected public men of our town and county. Mr. Clapham had not enjoyed strong health; but by care and prudence he lived to a good old age, in the discharge of varied duties, and able to fulfil to the last with the utmost efficiency the functions of treasurer of county courts for a large district. Within a few days of his death he had visited in that capacity the towns of Barnsley, Ripon, Otley, and Wakefield; and on Friday morning last he appeared in rather more than his usual health, and was engaged in his library; when, at half-past two o'clock p.m., he was found by his daughter seated at his desk, with unruffled countenance, but quite lifeless—so painlessly and peacefully had he expired.

Mr. Clapham was born on the 7th of July, 1801. His father and grandfather were Leeds cloth merchants, who occupied an honourable position for their uprightness and integrity, and resided in Hunslet-lane, then the most fashionable as well as most commercial quarter in the town. For nearly a century the name of Clapham has been distinguished among the leading men of the borough, and especially by their attachment to the principles of civil and religious liberty, and the cause of education and improvement. They were Evangelical Dissenters of the Independent communion, and took a foremost part among the supporters of the colleges, chapels, and schools of the denomination throughout Yorkshire, as well as of all unsectarian associations for religious and charitable objects at home and abroad. They were also among the leaders in the long conflict and ultimate victory on behalf of Parliamentary Reform, the abolition of the disabilities of Dissenters and Roman Catholics, Negro emancipation, &c.; and Mr. John Clapham was one of the first aldermen and magistrates under the Reformed Municipal Corporation.

Mr. John Peele Clapham received his early education successively at the schools of Mr. Tatham, of the Society of Friends, the Rev. Thomas Langdon, Baptist minister, and the Moravian Establishment at Fulneck; and afterwards at the Protestant Dissenters' Grammar School, Manchester, and at University College, Glasgow, as no English University or College was then open without tests to Nonconformists. With these varied educational advantages, and with good talents and an elegant taste he became a well-read man, equipped for the duties of social life. To complete his training, however, when he had attained the age of twenty-one, he made what was called the "grand tour" of the Continent, on returning from which he walked the wards of St. Thomas's Hospital, with the view of entering on the profession of a physician; but the failure of health led to the abandonment of this intention, and he repaired to Switzerland to re-establish his constitution. On his return he married the eldest daughter of his uncle, Mr. John Clapham, and by her had a numerous family.

The decided religious character of Mr. Clapham caused him to become an active friend of chapel-extension and of Sunday-schools. He had, in fact, begun the work of a Sunday-school teacher, with one of his school-fellows, whilst yet a pupil at the Dissenters' Grammar School, Manchester, and when not more than fourteen years of age. For a great part of his subsequent life, as opportunities presented, he engaged in the same honourable work, as teacher, superintendent, or friend. In the year 1832 he edited the Leeds Sunday-school Union Hymn Book, to which he contributed not a few productions of his own pen; and this useful compilation has passed through several editions. Having removed to Burley Hall, Wharfedale, he undertook, in 1834, at the request of the incumbent and churchwardens of the place, the formation of a Village Sunday-school for all denominations; and the institution flourished for some time, until, on a curate of strong sectarian bias exerting himself to convert it into an Episcopalian school, the teachers and elder scholars resolved to join the Congregationalists; and the result was, under the leading of Mr. Clapham, that a new Sunday-school and a neat Gothic chapel were erected for that body. Mr. Clapham was, however, a man of a catholic spirit, and he cordially supported the Bible and Tract Societies, and other unsectarian institutions. Whilst residing in Wharfedale Mr. Clapham was put on the commission of the peace, and acted for the Otley division. He took a part, with his friends, Mr. Hamer Stansfeld and Mr. Carbutt, in forming the beautiful hydropathic establishment of Ben Rhydding, and for some time he was its managing director. In 1847, through the influence of the Earl of Carlisle, he was appointed one of the treasurers of the county courts, the duties of which he faithfully discharged till his death.

The character of Mr. Clapham was marked from early youth by zealous piety and conscientiousness. He was enthusiastic in the promotion of all social improvement and progress, was a self-denying worker in local charities, and was ready at every call of public or private duty. His manners and spirit were eminently courteous, and his friendship was peculiarly warm and firm. With such qualities, and having made himself useful through such an extended sphere and term of life, his removal cannot fail to be lamented through a very wide circle.

MR. CHAMEROVZOW.

We regret to record the death of Mr. L. A. Chamerozvow, whose name will be familiar to many of our readers as the secretary of the Anti-Slavery Society, which office he resigned two or three years ago, since which time he has resided in Boulogne, his health being in an indifferent state. The deceased gentleman, whose father was a Frenchman and mother a Pole, was an accomplished linguist, and he had a great deal to do with journalism both at home and abroad. His best-known work was "The Chronicles of the Bastille," which he wrote in both French and English. At the time of his death he had made great progress with a new edition of Spier's well-known French and English dictionary. In spirit he was a thorough Englishman. He died in London, and his death was probably hastened by his desire to return to this country though his health was in a precarious state. Mr. Chamerozvow's remains were interred on Thursday in Brompton Cemetery, and were followed by a considerable number of his literary and political friends. Deputations from the Anti-Slavery and Aborigines Protection Societies were also in attendance.

Miscellaneous.

THE OPIUM TRADE.—The committee, consisting of Sir C. E. Trevelyan, Sir Bartle Frere, and Sir Louis Mallet, appointed to examine the competitive essays for the two prizes of 200l. and 100l. given by Mr. Edward Pease, of Darlington, with a view to elucidate and expound what is known as the opium trade, and the connection of our Government with it, have made their award. The first prize has been adjudged to Mr. Sprout, Agent-General for British Columbia; and the second to the Rev. F. S. Turner, secretary of the Anglo-Oriental Society for the Suppression of the Opium Trade.

BIRMINGHAM SCHOOL BOARD ELECTION.—A school board election was held at Birmingham yesterday, to fill up the vacancies caused by the retirement of members of the Conservative party, who have been in a minority of seven to eight since the general election in 1873. There were three candidates for the two vacancies. The results of the ballot were declared shortly before ten o'clock as follows:—McCarthy (Liberal), 25,989; Burgess (Conservative), 10,539; Davis (Labour), 9,951. Much surprise is expressed at the strength of the working man element, and the comparative decline in the polling power of the Conservatives.

FINSBURY SCHOOL BOARD ELECTION.—The nomination of candidates to fill the vacancy for the Finsbury division of the London School Board, created by the death of Mr. Tabrum, has been made before Mr. John Layton, the returning officer of Islington. Five candidates were nominated:—Lord Francis Hervey, M.P., Mr. Surr, the Rev. Mark Wilks, Mr. T. H. Bolton, and Mr. Bishop. The candidature of the last-named, who is an pipe merchant, is a mystery. The ballot will take place on Monday next. During the past week the supporters of Mr. Wilks have held several enthusiastic meetings; one in St. Luke's on Monday night. At a similar meeting held the same night in the same parish by Lord F. Hervey, an amendment, moved by a working man, in favour of Mr. Wilks, was carried by a large majority.

THE LONDON SCHOOL BOARD.—At the weekly meeting of this board on Wednesday, Sir Charles Reed in the chair, the many-times adjourned debate on the report of the statistical committee as to the numbers of children to be provided for was resumed. In the course of the debate, the Rev. J. Rodgers read a letter from the Rev. Septimus Hansard, strongly supporting the action of the board, and expressing his deep gratitude for the work they had done in London, and especially in his own parish. The debate was continued for several hours, and a vote was then taken on the amendment of Dr. Rigg, which recognised "several errors more or less serious" on the hypothetical calculations of the board, and recommended that a new educational census of London should be taken early in the history of the next school board. Eighteen voted for this amendment, and eighteen against it. The chairman gave his casting vote against the amendment. The other amendments were then withdrawn, and the statistical committee's motion of a discharge of the reference to it was carried. Several members who would have voted against Dr. Rigg, who on this question at least went entirely over to the Church side, were unavoidably absent, and would have given, with the eighteen present, a clear majority of the whole board in favour of the course pursued by the statistical committee. The *School Board Chronicle*, reviewing the entire debate, says that all (th) sound argument was on one side.

Cleanings.

A Canadian Indian has accomplished the feat of running twelve miles an hour. His wife chased him the first two, however.

A reviewer defines a real poet as "a singer whose verses haunt your twilights." This definition (says an American paper) is undeniably a good one, and, if accepted, at once places the mosquito in the front rank.

It being proved at the trial of a pickpocket, who had given his name as Linch, that his real name was Luch, the judge remarked, "This proves the truth of the old adage, that, 'If you give a man an inch, he will take an L.'"

The verdict of the coroner's jury in the case of a Detroit dry-goods clerk who died suddenly the other day was: "After a careful examination, we find that death ensued from his having neglected to ask 'Anything else to-day?' of a lady leaving the store."

A young gentleman from the country, stopping at one of the New York hotels, sat down to dinner. Upon the bill of fare being handed to him by the waiter, he remarked that he "didn't care 'bout readin' now—he'd wait till after dinner."

AMERICAN WEATHER REPORT.—Weather is very wet in Iowa. Weeds are ahead of the corn, grasshoppers ahead of the weeds, grangers ahead of the grasshoppers, and the dreadful "middlemen" ahead of them all—as usual.—*Local Paper.*

A PREACHER POSED.—A few nights ago a street preacher, who had been haranguing an audience in Hawick Market-place, at the close of his address invited all anxious inquirers to state their religious difficulties, and he would have great pleasure in answering them. There appeared to be only one perplexed mind among the listeners, a gentleman of well-known sporting proclivities, who wished the preacher to explain "by what means Samson caught the 300 foxes he set adrift among the Philistines' corn, when it took the Duke of Buccleuch's hounds a bail day to catch one." The preacher asked the audience to join in prayer.

A MODEL STUDENT.—The Rev. Dr. Ritchie, of Edinburgh, though a very clever man, once met with his match. When examining a student as to the classes he had attended, he said, "And you attended the class for mathematics?" "Yes." "How many sides has a circle?" "Two," said the student. "What are they?" "What a laugh in the court the student's answer produced when he said, 'An inside and an outside!'" The doctor next inquired, "And you attended the moral philosophy class also?" "Yes." Well, you would hear lectures on various subjects. Did you ever hear one on cause and effect?" "Yes." Does an effect ever go before a cause?" "Yes." "Give me an instance." "A man wheeling a barrow." The doctor then sat down and proposed no more questions.

THE GREAT SEA SERPENT AGAIN.—Our familiar friend reappears in a more exciting form than ever in a conflict between the monster of the deep and a school of whales. The Zanzibar correspondent of the *Western Morning News*, writing under date Oct. 20, narrates that the Pauline, Captain Driver, had arrived at Zanzibar with coals for Her Majesty's ships, when off Cape St. Roque, South America, a sight was presented that made the crew stand agast—nothing less than the great sea-serpent engaged in conflict with a whale. It had wound itself twice round the whale, and was twirling it with tremendous velocity, lashing the water into foam. The noise could be distinctly heard on board, and after battling some time both disappeared. The serpent's length can be imagined. It had two coils round a full-sized sperm whale, with thirty feet clear at each end. Its diameter was three to four feet—the only item the crew and officers differ in, some imagining it larger. They saw it twice afterwards. Once it came very close to the vessel, and raised itself sixty feet out of the water, as if about to attack them, the crew and officers arming themselves with axes to repel its attack. However, it let them alone. The correspondent questioned the men and officers, trying to find out any discrepancy between the statements, but is converted to the belief that it was seen. According to a subsequent account Mr. J. H. Landells, the second officer of the Pauline, says there were five whales near the ship. The largest was attacked by a serpent. The reptile coiled two complete turns round the thickest part of the whale's body, and appeared possessed of complete power over the fish. The whale, in an agony either of pain or terror, was continually throwing itself half out of the water. He considers the serpent to have been at least 150ft. in length.

AS IT IS

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—"I have made a further analysis of tea of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

AS IT OUGHT TO BE

'At the Docks, where Horniman's Teas are in bond, I took samples from original chests, which I analysed & found perfectly PURE, and free from the usual artificial facing: the quality being equally satisfactory.' Feb. 19, 1874.

A. H. HASSALL, M.D.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braided veils, handkerchiefs, cloths, berouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

GRIFFITH.—Nov. 21, at 11, St. Thomas-street, Newcastle-upon-Tyne, the wife of the Rev. A. J. Griffith, of a son.
HARTLEY.—Nov. 20, the wife of the Rev. Stephen Hartley, Rippouden, of a son.

MARRIAGES.

WILLIAMS—COCKERHAM.—Nov. 17, at Holy Trinity Church, Bingley, by the Rev. T. B. Mundy, Minor Canon of Lichfield Cathedral, assisted by the Rev. A. Hudson, Vicar, Frank B. Williams, eldest son of J. H. Williams, Leicester, to Mary, daughter of Ed. Cockerham, of Ashfield, Bingley, Yorks.
MAXWELL—SNELL.—Nov. 16, at Claydon's-road Chapel, by the Rev. John Frost, of Cotton End, the Rev. J. Townsend Maxwell, of Over, Cheshire (late of East Grinstead), to Louise, eldest daughter of Mr. Snell, of Plymouth.

DEATHS.

CLAPHAM.—Nov. 19, at Brookside, Ilkley, John Peele Clapham, Esq., J.P. and Treasurer of County Courts, in his 75th year.
ELLIS.—Nov. 20, at his residence, 30, Cadogan-place, Wynn, Ellis, Esq., of Tankerton Tower, Whitstable, formerly M.P. for Leicester, aged 85.

WIPE YOUR FEET.—The best Cocoa-nut Mats and Matting are made by Treloar and Sons, 69, Ludgate-hill.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil Service Gazette."

HOLLOWAY'S PILLS.—With the changes in the weather will come trials to the constitution over which any one moderately observant may pass, provided Holloway's medicine be taken when the first symptoms of disordered action or depressed feelings indicate a departure from health. These mildly purgative yet powerfully purifying Pills are admirably adapted for literary persons, women, and children, and for all whose occupations mostly confine them to the house, whose appetite is generally poor, and whose digestion is slow and imperfect. The directions as to the exact doses for every invalid, who may, with moderate attention, regain good health, and confidently point out to fellow-sufferers how these remedies will be their best mode of cure and surest sources of strength.

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Advertisements.

REQUIRED, as ENGLISH GOVERNESS, in a School, after the Christmas Vacation, a LADY who has passed or prepared Pupils for the Senior Cambridge Examination. Preference given to a Nonconformist.—Address, stating particulars, to "Delta," care of Messrs. Ashdown and Parry, 18, Hanover-square, London.

WANTED—ENERGETIC BUSINESS MEN, in every town in the United Kingdom, as District Superintendents, for the British Guardian Life, Banking, and Building Assurance Company.—Applications, stating age, whether married or single, if householders, what knowledge of Assurance business (if any), and if a member of any Christian Church, to be addressed to Manager, 17, Garrick Street, W.C.

ALEXANDRA ORPHANAGE for INFANTS, Hornsey rise, near Highgate, N.

President—H.R.H. the Duke of CAMBRIDGE, K.G.

A meeting of Governors and Subscribers was held on Wednesday, November, 17th, at the London Tavern, Bishopsgate-street, for the election of ten infants, two of whom are to be retained until 16 years of age. HORACE MARSHALL, Esq., in the chair.

At the close of the ballot the following were declared to be successful, subject to a scrutiny being demanded before Tuesday, November 22nd.

To remain until 16.
1. Simpson, Louisa 893 | 2. Gilbert, Ethel Mary 651
To remain until 9.
3. Wintle, Marianne E. 556 | 7. Beal, Fredk. P. S. ... 459
4. Sullivan, John David 536 | 8. Twiner, Ernest 399
5. Bailey, Jas. Ernest ... 522 | 9. Radford, Chas. H. 387
6. McDonald, M. M. ... 491 | 10. Whelan, Ernest 383

The proceedings terminated with a vote of thanks to the chairman and to the scrutineers.

FUNDS are urgently NEEDED and respectfully solicited for this unendowed Charity, which depends entirely upon voluntary support. Contributions will be gratefully received by the undersigned.

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VICE-MASTER—

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ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., I.L.D. (Edin.), B.A., F.E.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

H. P. BOWDEN, Esq., B.A., with Second Class Classical Honours of Trin. Coll. Cambridge.

A. ERLEBACH, Esq., B.A. Lond.

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"These Chains are very useful in many nervous disorders:—

"Muscular Debility	Aphonia	Rheumatism
"Hemiplegia	Epilepsy	Dyspepsia
"Paralysis	Torpid Liver	Paralysis (Bladder)
"Central Paralysis	Asthma	Chorea
"Spinal Paralysis	Amenorrhoea	Impotency
"Neuralgia	Dysmenorrhoea	Writer's Cramp
"Sciatica	Spinal Irritation	Hysterical Cramps
"Stiff Joints	Nervous Debility	and Contractions
"Hysteria	Constipation	Loss of Smell
"Hysterical Paralysis	Deafness (Nervous)	Loss of Taste, &c."

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STATEMENT OF LIFE BUSINESS, as on 31st December, 1874.

Policies in Force.	Amount Assured.	Annual Premium Income.	Life Assurance Fund.
England ... 1,058	£463,374	£20,722	£34,122
India 611	408,434	19,378	21,155
Canada ... 234	77,707	3,206	2,338
Total ... 1,903	£949,515	£43,306	£57,615

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Opistes, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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Is the most certain and speedy remedy for all Disorders of the Chest and Lungs. In Asthma and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting of Blood, Hooping Cough, Hoarseness, Loss of Voice, &c., this Balsam gives instantaneous relief, and if properly persevered with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use. It has a most pleasant taste.

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it is invaluable, as children are fond of it and take it eagerly. Immediately it is taken, coughing ceases, restlessness is gone, and refreshing sleep ensues. No lady who has ever tried it would ever afterwards be without it.

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Purifies and Enriches the Blood.**PEPPER'S QUININE and IRON TONIC**
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in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague, Fevers of all kinds.**PEPPER'S QUININE and IRON TONIC**
thoroughly Recruits and Re-establishes the General Bodily Health.

Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

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Boxes, 1s. 1d., and 2s. 9d. each.
The Corn Plasters are a certain cure for hard or soft corns; the Bunion Plasters a proved remedy for bunions and enlarged toe joints. Sold by all Chemists.

CRACROFT'S ARECA NUT TOOTH PASTE.

By using this delicious Aromatic Dentrifice, the enamel of the teeth becomes white, sound, and polished like ivory. It is exceedingly fragrant, and specially useful for removing incrustations of tartar on neglected teeth. Sold by all Chemists. Pots, 1s. and 2s. 6d. each. (Get Cracroft's.)

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DELLAR'S ESSENCE for DEAFNESS has proved an extraordinary remedy. It always relieves, generally cures, and is strongly recommended by thousands who have derived benefit. It is quite harmless. Sold in bottles, 1s. 1d., and 2s. 9d. each, by all Chemists.

LOCKYER'S SULPHUR HAIR RESTORER

will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

PEPPER'S WHITE COUGH MIXTURE is the most reliable, speedy, and agreeable Cure for Coughs, Colds, Asthma, Bronchitis, Consumption, and all diseases of the lungs and air passages. Is soothing and comforting in its action, and quite different from ordinary cough remedies. Bottles, 1s. 1d. and 2s. 9d. All Chemists.

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PROCESS cures Consumption, Asthma, Bronchitis, Heart Diseases, Dropsy, Tumours, &c. Names and Addresses of Thousands of extraordinary Cures, also those of many Ministers, added. Inquiry courted. Details of Self-cure, post free, cloth bound, Six Stamps, from 10, Claremont-square, London, N.

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(which saves fifty times its cost in medicine), and is irresistible in indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking, fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

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CURE No. 68,471 of GENERAL DEBILITY.

"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELL, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—Dr. F. W. Bencke,

Professor of Medicine in Ordinary to the University of Marburg, writes in the "Berlin Clinical Weekly," of April 8, 1872:—"I shall never forget that I owe the preservation of one of my children to the REVALENTA ARABICA. The child (not four months old) suffered from complete emaciation, with constant vomiting, which resisted all medical skill, and even the greatest care of two wet nurses. I tried Du Barry's Revalenta with the most astonishing success. The vomiting ceased immediately, and after living on this Food six weeks, the baby was restored to the most flourishing health. Similar success has attended all my experiments since with this Food, which I find contains four times as much nourishment as meat."

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